

*Jan. 1637*  
**ANTIDOTUM  
LINCOLNIENSE.**

3

*100. 913*  
*3*  
**O R  
AN ANSWER  
TO A BOOK ENTITLED,  
THE  
HOLY TABLE,  
NAME, & THING, &c.**

Said to be written long agoe by a Minister in *Lincolnshire*,  
And Printed for the Diocese of *Lincolne*, A°. 1637.

Written and inscribed to the grave, learned,  
and religious Clergie of the Diocese of *Lincoln*.

B Y

PET: HEYLYN Chapleine in Ordinary to his Matie.

*K.*  
1 COR. 14. 40.

*Let all things be done decently and in order.*



L O N D O N,

Printed for JOHN CLARK, and are to be sold at his shop under  
*St. Peters Church in Cornhill. 1 6 3 7. B.*

*C. S.*



NEW YORK  
LINCOLN

AND  
A

TO A BOOK  
HOLY

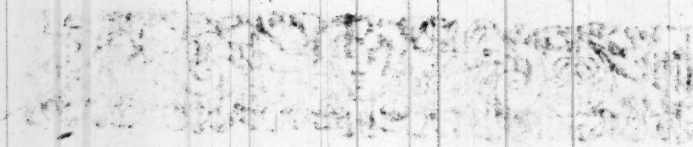
OF THE  
M

And to be written long after a  
And Printed for the

Printed and sold by  
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TO THE KINGS  
MOST EXCELLENT  
*MAJESTIE,*

**CHARLES,**

BY THE GRACE OF GOD  
King of Great Britaine, France, and  
Ireland, Defender of the Faith, &c.

Most dread Sovereigne:



*Our Majesties exemplarie piety in the house of God, hath spread it selfe abroad amongst all your Subjects; and they were ill Proficients in the schoole of piety, did they not profit very much*

## THE EPISTLE

much under such a Master. Your Royall  
and religious care, that all things in your  
Regall Chappels be done according to the  
prescript of the publick Liturgie, and antient  
usage of this Church, is a prevailing  
motive unto all your people, not to be back-  
ward in conformity to such an eminent part  
of your Princely vertues. Such a most ex-  
cellent patterne would soone finde an uni-  
versall entertainment in the hearts of men;  
were there not some, the enemies as well of  
piety, as publick Order, that dissuade from  
boith. None in this kind more faulty than  
an obscure and namelesse Minister of  
Lincoln Diocese, in a discourse of his not  
long since published. A man that makes a  
sport of your Ma<sup>ties</sup> Chappells, as having  
never <sup>(a)</sup> heard of the use of the Chappel,  
nor read of any ordering and directing  
course from the Royall Chappells; and puts  
a scorne upon <sup>(b)</sup> the piety of the times, in  
being

(a) Holy ta-  
ble, p. 36.

(b) Ibi. p. 83,  
84, 85, &c.



## DEDICATORIE.

being so inclinable (by your most sacred  
<sup>ties</sup>Ma<sup>ties</sup> divine example) to decencie and  
 uniformity in Gods publick service. Nay,  
 whereas in the Primitive times, the holy  
 Altars, as they then used to call the Com-  
 munion Tables (for other Altars they  
 were not) were esteemed so sacred, that  
 even (c) the barbarous Souldiers honou-  
 red them with affectionate kisses: this  
 man exposeth them to contempt and scan-  
 dall, as if no termes were vile enough to  
 bestow upon them. Nor deales hee  
 otherwise with them, who out of their due  
 zeale to God, and for the honour of the  
 Reformation against the unjust imputa-  
 tions of those of Rome, and the procu-  
 ring (d) of due reverence to Christs ho-  
 ly Sacraments (too much slighted in these  
 times, and in many places) have travai-  
 led to reduce this Church to that ancient  
 Order, which hath beene hitherto pre-  
 served

(c) Milites  
 irruentes in  
 Altaria, of-  
 culis signifi-  
 care pacis  
 insigne. S.  
 Amb. Ep. 33.

l. 5.

(d) Stat. 1.  
 Eliz. cap. 2.

## THE EPISTLE

(c) Holy Ta-  
ble. p. 204.

served in your Majesties Chappells,  
and the Cathedralls of this Kingdome:  
whom he hath openly traduced, as (e) if  
they were but taking in the out-works of  
religion, and meant in time to have a  
bout with the fort it selfe. In this regard,  
I thought it was my bounden duty to re-  
present unto your Majesties faithfull  
and obedient Subiects the true condition  
of the businesse so by him calumniated:  
together with the doctrine and continuall  
usage both of the Primitive Church of  
Christ, in the world abroad, and the  
Reformed Church of Christ in this your  
Majesties Realme of England. Which  
worke, as it was principally intended to  
settle and confirme the mindes of your  
Majesties people, whom some have  
laboured to possesse with preiudicate feares:  
so to the end it may receive amongst them  
a more faire admittance, I have presumed

to

DEDICATORIE.

*to prostrate both my selfe and it, at your  
Royall feet, with that humility and reve-  
rence which best becomes*

*Your Majesties*

most obedient Subject,

*and*

most dutifull Chaplaine,

PET. HEYLYN.



DEDICATION

to prostrate both my (sic) and  
Royal feet, with that humility and  
vener which best becomes

John J. Jay

most obedient subject

and

most dutiful Chancellor

P. T. HAYDEN



A  
PREFACE TO THE  
GRAVE, LEARNED,  
and religious Clergie of the  
Diocesse of LINCOLN.

**I**T is well noted by the Poet, that the remedy doth come too late, when once the mischief is confirmed and settled by too long delays. And thereupon he hath advised us, *Principiis ob stare*, to crush a spreading evil even in the beginning, before it gather head, and become incurable : On this consideration I applyed my selfe to the present businesse; and so applyed my selfe unto it, that it might come unto your view with all speed convenient, before that any contrary perswasion, by what great name so ever countenanced, should take too deep a root in any of you, to be thence easily removed. In the beginning of March last, there peeped into the world a booke entituled *The holy Table, Name and Thing*, said to be written long agoe by a Minister in Lincoln-shire, in answer to Dr Coale, a judicious Divine of Quene Maries dayes; and printed for the Diocese of Lincoln, An. 1637. So that being written by a Minister in Lincoln-shire, and printed for the Diocese of Lincoln; who could conceive but that it was intended for the private use of you, the Clergie of those parts, and not to have beene scattered, as it was, over all the Kingdome: But

(a) Serò medicina paratur,  
Cum mala per longis invalu-  
ere moras. Ovid.

## The Preface.

being so faire a Babe, and borne in such a lucky houre, it would not be restrained in so narrow a compass, and therefore took the libertie to range abroad; secretly, and by stealth at first, as commonly such unlicenced Pamphlets doe, till it had gotten confidence enough to bee seene in publick; and then, which was not untill the first of April, I had the happinesse to reade and peruse it thorowly: So that as *Florus* said of the *Ligurians*, that it was *aliquanto major labor invenire, quam vincere*; the like may bee affirmed of this and such like lawlesse, and *non-licet* Pamphlets, that it is no lesse labour to finde them out, than having found them, to confute them.

For having read, and thorowly perused the same, I found forthwith, that the most part of all the businesse, was to detect the extreme falshood of the man; which is so palpable, and grosse, that I dare boldly say it, and will make it good, such, & so many impostures of all sorts, were never thrust upon the world in so small a Volume. For first, hee makes an Adversary of he knowes not whom, and then hee useth him, he cares not how; mangling the Authors words, whom hee would confute, that so he may bee sure of the easier conquest; and practising on those Authors, whom he is to use, that they may serve his turne the better, to procure the victory. A strange and cruell kinde of *Minister*, equally unmercifull to the dead, as to the living; with both of which he deales, as did *Procrustes* with his captives, *καταγὰς αὐτοῖς τὰς ἀνθρώπων*, making them fit unto his bed. If they be longer than his measure, then he cuts them shorter; and if they be too short, then hee racks them longer: Hardly one testimony or authoritie in the whole discourse that is any way materiall to the point in hand, but is as true, and truly cited, as that the booke it selfe was writ long agoe in answer unto *Dr. Coale* of *Queene Maries* dayes: which, as it is the leading tale, & stands in front of purpose to make good the entrance; so doth it give a good essay of those fine stories and inventions, which we are like to finde within. One that conjectured of the house by the trimme or dresse, would thinke it very richly furnished: The wals thereof, that is, the *Margin*, richly fet out with *Antique Hangings*; and

(b) De Gest.  
Rom. lib. 2.

(c) Plutarch in  
Theseo.



## The Preface.

and whatsoever costly workmanship all Nations of these times may bee thought to bragge of; and every part adorned with flourishes, and pretty pastimes, and gay devices of the Painter: Nor is there any want at all of *Ornaments* or *Venils* to set out the same; such specially as may serve for ostentation, though of little use, many a fine and subtile *Carpas*, not a few idle *Conches* for the credulous reader, and every where a Pillow for a *Paritans* Elbow; all very pleasing to the eye, but slight of substance; counterfeited stasse most of it, and wrought with so much fraud, and falshood, that there is hardly one true stitch in all the Worke: From the beginning to the end, our *Minister* is still the same, no Changeling:

d ——— *Servatur ad imum,  
Qualis ab incepto processerit, et sibi constat.*

(d) Hor. de  
Arte.

And yet if all these *pie fraudes*, (for so they must be thought in so grave a *Minister*) did aime at nothing else, than to advance the reputation of his *holy Table*; the answering of his worke were more proper for another Adversary. The *holy Table* hath no enemies in the Church of *England*; and therefore he is faine to flie to *Rome*, to finde out some that are *ashamed of the name of the Lords Table*. But so it is, that under the pretence of setting up his *holy Table*, this Minister hath dispersed throughout his booke, such principles of *faction*, *schisme*, and *disobedience*, that even that *Table* also is made a *snare* to those, who, either out of weaknesse, or too great a stomacke, doe greedily devoure what ever is there set before them. So venomous a discourse requires an *Antidote*, a timely and a present *Antidote*, before the malignitie of the poyson bee diffused too far; and therefore I thought fit to provide one for you, for you the learned & religious Clergie of the *Diocesse of Linc.* for who, & for whose use alone, that worthy Work of his, who so ever hee bee, must be pretended to be printed, yet so, hat any others may be made partakers of it, whose judgment and affections have been, or are distempered by so lewd a practiser, who cares not if the Church were in a combustion, so hee may

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warmed his hands by the flame thereof. The Author, what he is, is not yet discovered; all that is openly revealed, is that hee was a *Minister in Lincoln-shire*, as in the Title; *some Minister of the Diocese*, as the Licence calls him. The booke, if we beleeve the Title-page, was writ long agoe, in answer unto Doctor Coal, a judicious Divine of *Queene Maries dayes*; but what the Author meanes by *Queene Maries dayes*, is not so easie to determine. If hee speakes properly, literally, and anciently, as in the first part of the Title he would faine be thought; hee may perhaps meet with a<sup>c</sup> Doctor Coal in *Queene Maries dayes*; but then that Doctor Coal would not setye his turne, because hee had no hand in the *Coal from the Altar*; but if he meane the present times, and reckon them in the ranke of *Queene Maries dayes*, as if the light in which we live, proceeded not from the cleer Sun-shine of the *Gospell*, but the fierce fire of persecution; I would faine know what could bee said more factiously, to inflame the people, whom he, and others of that crew, have every were affrighted with these dangerous feares. *Q. Maries dayes*, we blesse God for it, were never further off, than now; religion never more assured, the Church better settled, nor the Divines thereof more learned, and religious, than at this time under the most auspicious Raigne of our Gracious Sovereigne. And therefore they that practise with all art and cunning to cast such scandals on the State, and such foule slanders on the Church, are utterly unworthy of those infinite blessings, which by the sword of God and Gideon, the favour of the Lord, and our religious Sovereigne, they enjoy in both; So that the supposition of a booke written long agoe, in answer to a Doctor of *Queene Maries dayes*, is at the best a factious figment, and a pernicious Imposture, to abuse the people; and onely for that cause invented.

This factious figment thus rejected, all that is left us to find out this Author, must bee collected by the style and argument, though that perhaps will give us but a blinde discovery. The argument, both in the maine, and on the by, shewes that hee is a true descendant of those old *Ministers of Lincoln shire*, which drew up the *abridgement* in King James his time: in case hee

(c) Doctor Coal  
was Deane of  
S. Paul, in Qu.  
Maries time, as  
in the Acts and  
Mon. part. 3.



## The Preface.

been not some remainder of that scattered company, which hitherto hath hid his head, and now thrusts out with *Bastwick*, *Prinne*, and *Burton*, to disturb the State. The stile composed indifferently of *Martin Mounie-Prelate*, and *Tam: Nasb*: as sprillous and full of folly, as the one; as scandalous and full of fiction, as the other was: which, howsoever it may please young heads, and such as are affected as the Writer is, yet it gives just offence to the grave and learned, who would have serious matters handled in a serious manner. They that can finde him out by either of these *Characters*, must have more knowledge of the *Dioecesse*, than I dare pretend to; who am pronounced before-hand, and by way of challenge, to be one of the *Kosinage*, and consequently no fit man to be returned of the *Inquest*. Truly I have made bold out of my care and zeale to the common good, to give you this short notice of him; that if by chance you should encounter with him any where in his private walks, you may take heed lest hee seduce you by his practices; and in the meane time be forewarned, lest he misguide you by his writings: For coming in the habit of a neighbour *Minister*, & specially being recommended to you, for one *Orthodox in doctrine, and consonant in discipline to the Church of England*; you might perchance be apt to give credit to him, and lend too credulous an eare to his lie temptations. Therefore to save that title which the Church hath in you, and to preserve that interest which it claimes in your best affections, I have adventured to put in this *Caveat*, in the Churches name; which if you should neglect, as I hope you will not, I must be forced in maintenance of her right and interest, to bring my *double quarrell*. Bookes of a popular argument, and followed in a popular way, are commonly much cherished by that race of men, who love to runne crosse to all publick order. And therefore it concerns all Churchmen, and you especially of that *Dioecesse*, for which that worthy *Woke* was printed, to have a wise and timely care, that those which are committed to your severall charges, be rightly balanced, and not inveigled and abused by the neate subtleties of those, who onely labour to deceive them.



## The Preface.

And it concernes us all, the rather, because those factions and schismaticall Pamphlets, that came out with, and since the good *Ministers* Booke, seeme to indeavour nothing more, than to possesse mens mindes, as before I said, with dangerous and desperate, though most needlesse feares, that all things goe not right amongst us. The placing of the *holy Table* in that comly sort, as is most cōsonant to the practise of the *Primitive* times, and to the generall usage of all *Cathedrals* in this Kingdom, and his Majesties *Chappels*, given out by false and factious men; onely to bee a preamble to a greater change: And howsoever in it selfe it bee a matter of *indifferent nature*, and so acknowledged to bee both by the *Minister* himselfe, good man, and by the writer of the letter to the *Vicar of Grantham*; and that the *Table* be so placed in his Lordships *Chappell*, (by whom the *Ministers* booke was allowed and licenced) as is elsewhere said; this comes altogether for place them how they will in Cathedrall Churches, his Majesties and the Bishops *Chappels*, and be the matter so indifferent, as no one thing more; yet take we heed we doe not place them *Altar-wise* in *Parochiall* Churches; rather than so, poore people must bee frightened with wee know not what, and told that there is somewhat in it which is worth their feares; something that mainly tends unto the alteration of religion here by law established. As if the *Table* could not stand where the *Altar* did, or be placed *Altar-wise* all along the wall; but it must needs imple some *Popish* and prohibited sacrifice, to be intended for the same, though not yet ready to be offered. In which most false and scandalous imputations, as all the Pamphlets of these times are extremely guilty; so there is none more positive in it, than this *Minister of Lincoln Diocese*. "These new Reformers (I desire you to observe his words) though they prepare and lay grounds for the same, dare not (for feare of so many lawes and Canons) apparently professe this *Eleusinian* doctrine. They are as yet busied in taking in the out-works, and that being done, they may in time have a bout with the Fort it selfe. A speech of that schismaticall, factious, and seditious nature, that greater of that kinde was never

(f) Vide Sect.  
2. ch. 4. in fine.

## The Preface.

ver uttered by *Bastwicke, Leyton, Burton, Prymme*, or any pestilent Pasquill of the present, *ne dum* in any of the former times. And though you may conjecture *ex pede Herculem*, what you are like to finde by this, in the whole bulke of the discourse: yet for your better satisfaction, I will lay before you, as by way of Parallel, the harmony or agreement which is betweene him in his *holy Table*, and *H. Burton* in his late seditious *Sermon*, and *Apologie*. Not in the language onely, which is in both so like, and so full of clamour, as if they had but one pen between them; but in their factious and schismaticall positions, in which they doe agree so sweetly. Which done, it shall be left to you to consider of it; whether it may be possible that they should jump so even, in so many passages, by meere inspiration, and the enthusiasme of the same ill spirit, or that they rather felt upon it, (as *Inglers* sometimes doe their tricks) by combination and confederacy.

*The Minister of Lincoln.*

*Mr. Burton of London.*

**T**Hese *new reformers*, though they prepare and lay grounds for the same, dare not (for feare of so many laws and Canons) apparently professe this *Eusebian doctrine*. They are as yet busied in taking in the out-workes, and that being done, they may in time have a bout with the fort it selfe. pag. 304.

**T**hey must first downe with Tables, and up with *Altars*, &c. And what then? Surely a *Priest* is not farre off. But where is the *sacrifice*? Stay a while; that service comes last, and all these are preparations unto it. So as all these Preambles doe at last usher in the great God of the host, so soone as it is well baked; and the peoples stomacks fitted to digest so hard a bit. pag. 105.

I appeale to any indifferent men, that pretend to any knowledge in divinity; if the

Well, yet a raile must bee made about it, to insinuate into peoples mindes an opinion

## The Preface.

*Minister of Lincoln.*

*Reading Pew, the Pulpit, or any other place in the Church, be not as properly an Altar, as is our holy Table, howsoever situated. pag. 75, 76.*

A number of our Churches have their Iles of such a perfect crosse, that they cannot possibly see either high *Altar*, or so much as the Chancell. *pag. 224.*

Without which transposing of the Table, the Minister, were he that *Stentor* with the sides of brasse, could never be heard of his congregation. *p. 204.*

Our Communion shall bee at the soonest our *fourth*, and by no meanes our *second* service. *pag. 174.*

It seemes by you, wee are bound onely to *pray*, but not to speak the *words* of the *Cannons*. *pag. 75.*

God is as well God of the West, North, and South, as he

*Mr. Burton of London.*

of some extraordinary sanctities in the *Table*, more than in other places of the Church, as the *Pulpit, Pew, or Font*. *p. 33.*

When they must use no prayer at all after the Sermon, but come downe, and read a second or third service at the *Altar*, wherein great Churches halfe the people cannot heare a word. *pag. 150.*

Reading a second service at the *Altar*, where even in lesser Churches, the people cannot possibly heare without a *Stentorious* voice of the Minister. In the Epistle to the King.

And read a second or third service at the *Altar*. *pag. 150.*

When they forbid Ministers to use any prayer before their Sermons, but the bare and barren forme of words in the *Canon*. *pag. 150.*

Praying with their faces towards the East, thus tying



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*Mr. Burton of London.*

is of the East : and it is *Paganish* to make him more propitious in any one corner of the world, than hee is in another. pag. 219.

Whereas *S. Paul* reckoneth up a long Catalogue of graces, to be *blamelesse, vigilant, sober, modest, learned, hospitall,* and I know not what: the man is content the *Puritans* take all these for themselves, &c. pag. 191.

He might also marke some speciall differences which our *Canons* themselves doe make betweene *Cathedrals* and *Parochiall Churches*; and particularly in an observation concerning the point in hand pag. 182, 183.

I hope it will be no offence, if I pluck out this *Cumane* creature, (who like a fawning Sycophant, thinkes to take sanctuary in that holy ground) from the shadow and shelter of the *Royall Chappell*. pag. 35.

Every Parish Church is not bound to imitate in all our

God to a fixed place. pag. 129.

The good Ministers of the Land (i. e. the *Parishan* Ministers) are the Kings most loyal, loving, dutifull, faithfull, obedient, and peaceable subjects. pag. 48.

But let us examine a little what force there is in this Argument: *Cathedrals* are so and so: therefore all other Churches must conforme to them. I deny the Argument. *Legibus vivendum est, non exemplis.* p. 160.

In the last place being pulled away from the horns of their *Cathedrall Altars*, as not able to shelter themselves from their pursuers: they flye as to their last refuge, and most impregnable fort, to the *Kings Chappell*. pag. 165.

Why should subjects think to compare with the King, in

## The Preface.

*Minister of Lincoln.*

ward circumstances, the patterne and forme, and outward embellishment and adorning of the *Royall Chappell*. pag. 33.

It is not therefore his Majesties Chappell, but his Lawes, *Canons*, *Rubricks*, and Proclamations, which we are to follow in these outward Ceremonies. p. 34.

This Table, without some new *Canon*, is not to stand *Altar-wise*, and you at the North-end thereof; but *Table-wise*, and you must officiate at the North-side of the same, by the *Liturgie*. pag. 20.

*Doctores legendi sunt cum venia*. The Doctors must bee pardoned if they sometimes slip in their expressions. p. 91.

I should therefore reasonably presume, that this good worke in hand is but a second part of *Sancta Clara*, and a frothy speculation of some few, &c. p. 85.

*Mr. Burton of London.*

the state of his *Royall* family or *Chappell*: there being many things in the *Kings Chappell*, which were presumption to have in ordinary Churches. pag. 165.

The worship and service of God and of Christ, is not to be regulated by humane examples, but by the divine rule of the Scriptures. pag. 165.

The externall rites and ceremonies in the Church, are limited by *Act of Parliament* prefixed to the Communion booke, and no more to be added or used in Churches. pag. 166.

Their works are not without their *nevi* or spots, so as they that reade them must *margaritas è cæno legere*, gather pearles out of the mud. pag. 112.

The booke of *Franciscus S. Clara*, which hath beene now thrice printed, and that in London as they say, and is much applauded by our Innovators, &c. pag. 117.

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*M<sup>r</sup>. Burton of London.*

And so the Bishop of *Norwich* must bee ever sending forth letters of persecution: because *Iohn Fox* observeth, that one of them did so. *p. 98.*

So hot is the persecution against Gods faithfull Ministers & people in those Counties of *Norfolke* and *Suffolke*, &c. *pag. 25.* that in all *Queen Maries* time there was not so great havocke made of the faithfull Ministers of God, &c. *pag. 65.*

*S. Cyprian* aggravates the offence of these Testators, that by making Church-men ex-ecutors and over-seers of their last wills, *Ab altari sacerdos, & ministros volunt advocare*, will needes withdraw ministers from their *Ecclesiasticall functions*, with no lesse offence, than if under the law they had with-drawne the Priests from the holy *Altar*. *pag. 167.*

When Clergy men dare in affront to Gods word, to Christs doctrine and example, &c. usurpe and take upon them to meddle in the managing even of the highest and weightiest affaires of Princes, States, and temporall kingdoms, which is incompatible with the *Ministeriall sanction*. *Epistle to the Nobility.* *pag. 22.*

If the Ordinaries now command where there is no law or former *Canon* in force, it layeth a grievance on the subject, as a thing *unjust*, and consequently of a nature whereunto obedience is no way due. *pag. 66.*

And herein we have cause to blesse the name of God, who hath raised up many zealous and courageous Champions of his truth, I mean faithfull Ministers of his word, who choose rather to lose all they have, than submit themselves to their *unjust and base commands*, *pag. 83.*



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*Minister of Linc.*

*News from Ipswich.*

This fellow jumbles againe the King and the Bishop, *tanquam Regem cum Regulo*, like a Wren mounted upon the feathers of an Eagle. pag. 91.

Little Pope *Regulus* playeth such *Rex* in *Normwich* Diocesse. And in the Margine. It signifieth both a little King, a Wren, &c.

So farre the Parallel holds betweene them in their words and writings. And I pray God there be not a more unseene Parallel at least in their ends and aimes, between this *Lincolnshire Minister*, and *Prinne*, and *Bastwicke*, as well as betweene him and *Burton*.

What thinke you now of this consent and harmony betweene the *Minister of Lincoln Diocesse*, and *H. B. of London*? Thinke you not, that they hold intelligence with one another, and by their weekly packers give and receive advertisements, both what they meane to write of, and how to follow it? Certainly this must needs bee done by mutuall correspondence and combination; at least *non sine numine divini*, not without speciall influence of the same ill spirit. Yet I must tell you by the way, that of the two, the *Minister of Lincoln* is the most adventurous: who besides all that here is said, hath a long studied discourse in maintenance of sitting at the holy Sacrament, which good Master *Burton* never winched at. But now upon the stating of the question by this man of *Lincolnshire*, some of the latter libells (of which wee have had many since the *Minister's* booke) have brought in that too; and made it one of the disparities or *Antitheses*, betweene our Saviour and the Prelates. And yet the brethren may doe well, not to give too much credence to him. For howsoever he hath strained so much to gaine their favour; and set them out with a long Catalogue of graces, as vigilant, sober, blamelesse, modest, learned, hospitall, and I know not what. pag. 191. Yet at another time, he flings them off, as if they had no reference to him. For if they will expresse no reverence at their approach unto the holy Table, as you know they will not; take them *Donatus* for him, they

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they shall be never written in his *Calendar for the children of this Church*. pag. 99. 100. Or if they doe dislike the callings of the Reverend Ordinaries of this land, as you know they doe: "He wisheth them presently with M. Cotton in the new, as unworthy of that most happy government, which (by the favour of God and the King) all the Laity and Clergy doe here enjoy in the old England. pag. 64, 65. And thus he deales with Calvin also, whom he endeavoureth to save harmelesse all he can, from having any hand in changing the *English Liturgie*: yet saith, he was a *Polypragmon*. pag. 144. a man *pragmatically zealous*, pag. 145. And thus he feeds them, as you see, with a bit and a knock, *altera manu piscem ostendens, altera lapidem*: and will be sure to keepe them under, how much so ever he advance them.

But *Ole quid ad te?* What makes all this to me, may this *Minister* say; who am nor named nor glanced at in his *holy Table*; or at least named no otherwise, then amongst those Authors, which were selected purposely to adorne his *Margin*? It is true, the *Minister*, as if he knew not whom to pitch on for the *Coal from the Altar*, layes about him blindfold: and like the (o) *naughty boy* he speaks of, he flings his stones abroad where he sees most company; not caring whom hee hit, so hee hit at some body. Yet generally the needle of his compasse points unto the *North*, and he drives much at one or other, that was not of the *voisinage*, but an *inhabitant of a remote and another province*. pag. 3. who used to *travaile Grantham Roade*, p. 71. and was a friend unto the *Visar*, pag. 110. *John Coal*, as hee is called by name, pag. 88. *New-castle Coal*, as from the place and parts of his habitation, pag. 114. A man whose learning lay in *unlearned Liturgies*, pag. 85. and used to crack of somewhat unto his *Novices*, pag. 122. but to be *pissied* for all that, in being married to a *widdow*, pag. 168. Who the man aimes at in these casts, is not here considerable. It is possible hee aimes at no body, but at *have amongst you*. However, all this while, that I may keepe my selfe unto my *Accidence* (p) *Petrus dormit securus*, and may sleepe safely if he will; for none of all these by-blowes doe reflect on him. Done with much cunning

(o) *Holy Table*.  
pag. 232.

(p) Had the Doctor kept himselfe unto his *Accidence*. he could not have forgotten that *Edwardus* was his proper name. p. 23.



## The Preface.

(9) Virgil.  
Æneid. 9.

ning I assure you, but with ill successe. For now he least of all expects it, I must draw the Curtaine, and let him see his Adversary, though he hide himself. (9) *Me, me, adsum qui feci*, in the Poets words. I am the man that never yet saw *Grantham Steeple*; though for the Churches sake I undertooke the Patronage of the poor dead *Vicar*. The letter to the *Vicar* being much sought after, and by some factious hands spread abroad, of purpose to hinder that good worke of uniformity which is now in hand, did first occasion me to write that answer to it, which passeth by the name of *A Coal from the Altar*. Now a necessity is laid upon me to defend my selfe, and with my selfe that answer also, from the most insolent, though weake assaults of this uncertaine certaine *Minister* of the Diocese of *Lincoln*; who comes into the field with no other weapons, than *insolence, ignorance and falsehood*. In my defence whereof, and all my references thereunto, I am to give you notice here, that whereas there were two Editions of it, one presently upon the other; I relate onely in this *Antidote* to the first Edition: because the *Minister* takes no notice but of that alone.

The method which I use in this *Antidotum*, shall be shewn you next, that you may know the better what you are to look for. The whole discourse I have divided into three Sections. Into the first wherof I have reduced the point in controversie, as it relates to us of the Church of *England*: following the *Minister* at the heeles in his three first Chapters, touching the state of the question, the *Regall* and *Episcopall* power in matter of Ceremony; and in the fourth bringing unto the test, all that he hath related in severall places of his booke, touching the taking downe of *Altars*, and alteration of the *Liturgie* in King *Edwards* time. The second Section comprehends the tendries of the *Primitive Church*, concerning *Sacrifices, Priests, and Altars*; together with their generall usage in placing of the *Altar* or *holy Table*: and that containes foure Chapters also. In which we have not only assured our cause, both by the judgement and the usage of the purest Ages: but answered all those Arguments (or Cavils rather) which by the *Minister* have been studied to oppose the same. The third and last exhibites to  
you



## The Preface.

you those *Extravagancies*, and *Vagaries* which every where appeare in the *Ministers* booke; and are not any way reducible to the point in hand: wherein wee have good store of confident ignorance, fallifications farre more grosse, because more unnecessary; and not a little of the old *Lincolnshire Abridgement*. And in this wise I have disposed it for your ease, who shall please to reade it: that as you are affected with it, you may end the booke either at the first or second Section; or else peruse and reade it thorowly, as your stomach serves you. In all and every part of the whole discourse, as I have laid downe nothing without good authority; so have I faithfully reported those authorities which are there laid down: as one that cannot but have learned by this very minister, that all fall dealing in that kinde, however it may serve for a present shift; yet in the end, brings both shame to them that use it, and disadvantage to the cause. Great is the truth, and great is the love of the truth, though for a while suppressed by mens subtile practices. Nor would I that the truth should fare the worse, or finde the lesse esteeme amongst you; because the contrary opinion hath been undertaken, by one that calls himselfe a *Minister of Lincoln Diocesse*. You are now made the Judges in the present controversy, and therefore it concernes you in an high degree, to deale uprightly in the cause, without the least respect of persons: and having heard both parties speake, to weigh their Arguments, and then give sentence as you finde it. Or in the language of *Minutius*; *Quantum potestis singula ponderare, ea vero qua recta sunt, eligere, suscipere, probare*. And that you may so doe, and then judge accordingly, the God of truth conduct you in the wayes of truth, and leade you in the pathes of righteousness, for his owne names sake.

Westminster, May 10.

1637.

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**P**erlegi librum hunc, cui titulus est [Antidotum  
Lincolniense, &c.] in quo nihil reperio sane  
doctrinae, aut bonis moribus contrarium; quò  
minus cum utilitate publicâ imprimatur.

Ex Aedibus Londin.  
Maii die 7. 1637.

Sa: Baker.

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# ANTIDOTUM LINCOLNIENSE.

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Of the state of the question, and the occasion of writing the letter to the Vicar of Gr.

*The Author of the Coale from the Altar defended against him that made the holy Table; in respect of libelling, railing, falsifying his authorities, and all those accusations returned on the Accusers head. The Minister of Lincolnshires advantage in making his owne sale, and altering the whole state of the question. The Vicar cleared from removing the Communion Table of his owne accord; as also from a purpose of erecting an Altar of stone, by the Bishops letter. That scandalous terme of Dresser, not taken by the writer of that letter from the country people. The Vicars light behaviour at bowing at the name of JESUS, a loose surmise. The Alderman, and men of Gr: repairs unto the Bishop. The agitation of the businesse there. The letter written and dispersed up and down the countrey, but never sent unto the Vicar. The Minister of Lincolnshire hath foully falsified the Bishops letter. A parallel betweene the old and the new Editions of the letter.*

**T**was an old, but not unwitty application of the Lo: Keeper Lincolns, <sup>(1)</sup> when he was in place; that as once Tully said of Plato, *In irridendis Oratoribus maximus Orator esse videbatur*: so he might also say of N. appointed speaker of the Parliament for the

B house

(1) One who had beene a singular friend to that towne when he was in place.

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house of Commons, that with great eloquence he had desired to be excused from undertaking that imployment, for want of eloquence. The same may be affirmed as truly, I am sure, more pertinently, of this

(b) *In the licence.* *Non-nemo*, Mr Somebody; (b) *some Minister of Lincoln Diocesse*: Charging the Doctor whom hee undertaketh, with libelling, hee hath shewed himselfe the greatest libeller; accusing him of railing, he hath shewed himselfe the veriest railer; and taxing him for falsifying his Texts and Authors, hath shewed himselfe the most notorious falsifier that ever yet put pen to paper. And first, hee chargeth him with libelling, upon a new (c) *but witty Etymologie of the Lo: Chancelour S. Albans*, that a *libell* was derived from two words, a *lie*, and a *bell*; of which, the Doctor made the *lie*, and sent it for a token to his private friend; the bell being put to by that friend, in commending it to the Presse, and ringing it abroad over all the Countrey, p. 1. Nor is it placed there onely in the front to disport the Reader, but it is called a *libell*, p. 21. and p. 60. *The whole booke nothing but a libell against a Bishop*. p. 58. and that you may perceiue he is no changing, but *ad extremum similes sibi*, the same man throughout; a *libell* it is called againe towards the latter end. p. 220. Here is a *libell* with a witnessse, a *libell* published by authority, a *licenced libell*, *printed with licence*, as himselfe confesseth, p. 4. For whosoever made the *lie*, you make his Majesty, in effect, to be the author of the *libell*: because you cannot but conceive, that no man durst have printed his Declaration in the case of S. Gregories Church, without his Majesties expresse consent, and gracious approbation. Or if you would be thought so dull, as not to apprehend a thing

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so cleere, yet must the publishing of this *libell* rest in Cap. 102  
 conclusion on my Lord high *Treasurer*, at whose house  
 the book was licenced. *Which is so high* <sup>(d)</sup> *a language* (d) pag. 4.  
*against authority*, against the practice of this Realm for  
 licencing of books, and finally against the honour of  
 the Star-Chamber, on whose decree that practice and  
 authority is founded; *as was never uttered and printed*  
*with, or without licence, by any subject of England before*  
*this time.* But this concernes not me so much, as the  
 higher Powers: I onely touch upon it, and so leave it:  
 and with it turne the *libell* back on this uncertain cer-  
 taine *Minister*, who daring not to shew himselfe in the  
 Kings high way, was faine to seeke out blind paths,  
 and crooked lanes, in them to scatter up and downe  
 those guilty papers, which are indeed a *libell* both for  
 name and nature. For if a *libell* bee derived from a *lie*  
 and a *bell*, it serves this turn exceeding fitly. First Mr.  
 Some-body, this *some Minister*, makes the *lie*, telling  
 us of an *answer writ long agoe by a Minister of Lincoln-*  
*shire*, against a booke that came into the world but the  
 yeere before; and then hee sends it to the Lord B<sup>e</sup> of  
*Lincolne*, Deane of *Westminster*, who forthwith puts a  
*bell* unto it, an unlicenced licence, and rings it over all  
 the countrey; <sup>(c)</sup> *And it did give an Omen of what na-* (c) pag. 1.  
*ture the whole book would prove*, by that which follow-  
 eth in the Title; *Printed for the Diocese of Lincolne.*  
 Whereas indeed it was not printed either for that Di-  
 ocese, or for any other, but calculated like a *common*  
*Almanack*, for the particular Meridian of some one dis-  
 contented humour; with an intent that it should gene-  
 rally serve for all the *Puritans of Great Brittain.* Or if  
 you are not willing it should be a *libell*, to gratifie you  
 for this once, let it be a *Low-bell*. A thing that makes a  
 B 2 mighty

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mighty noise to astonish and amaze poore birds, that comming after with your light, you may take them up, and send them for a token to *Pere Cotton*, or carry them along with you, when you goe your selfe with the next shipping for *New-England*. But being a low-bell and a libell too, take them both together, *Vt si non prosint singula, juncta juvent.*

Your second generall charge is *Rayling*, *Oyster-whore language* as you call it, p. 98. And being some minister, some great man, such a one as *Theudas* in the *Acts*, who boasted of himselfe that he was some body: you think it a preferment to the *Doctor*, to weare your livery, which you bestow upon him with a badge, (that you may know him for your owne) and call him *scurrilous railer*, p. 140 *Railing Philistin*. p. 191. and *Railing Doctor*, p. ult. Where do you finde him peccant in that peevish kinde, that you should lay such load upon him? What one uncivill, much lesse scurrilous passage, can you deservedly charge him with, in his whole answer to that letter, which you have tooke upon you to defend, maugre all the world? The worst word there, if you finde any one ill word in it, was I trow good enough for your friend *I. C.* a *Separatist* from this Church, at that time; perhaps a *Se-baptist* by this time: who by the *Answerer* is supposed to be the writer of that letter; and might have beene supposed so still, for ought you know, had not you told us to the contrary, and got your *Ordinaries* hand to the *Certificate*. But be hee what hee will, pray Sir who are you, that you should quarrell any man for *railing*, being your self so ready a master in that art, that howsoever your fingers might perhaps be burnt, your lips assuredly were never touched with a Coale from the



the Altar. *Quin sine rivali*. I will not seeke to break you of so old a trick ; which I am very well contented you should enjoy without any partner. Onely I will make bold to deale with you, as *Alexander* did with his horse *Bucephalus*, (f) take you a little by the bridle, and turne you towards the *Sunne*, that other men may see how you lay about you, though your self doe not. Hardly one leafe from the beginning to the end, wherein you have not some one *Title of honour* to bestow upon him ; which without going to the *Heralds*, I shall thus marshall as I findethem. *Poore fellow*, p. 2. and 61. *Animal pugnacissimum*, *Gander*, *Common Barretter*, p. 3. *Wrangler*, p. 4. *Haughty companion*, p. 5. *Doughty Doctor*, p. 21. *This animal*, p. 24. *Scribler*, p. 26. *Cumane creature*, and *fawning Sycophant*, p. 35. *Animal ratione risibile*, a most ridiculous creature for his reasoning, p. 42. *Pamphletter*, p. 58. and *poore pamphletter*, 85. *Firebrand*, p. 62. *most injudicious and trifling Novice*, p. 65. *Judicious Rabbi*, p. 76. *A divine of Whims and singularity*, p. 77. *Mountebank*, and *madman*, p. 88. *Impostor*, p. 94. *Calfe*, p. 103. *Squeamish gentleman*, p. 120. *Poore Doctor*, p. 132. and 158. *A thing that cannot blush*, p. 141. *Mushrom*, and *audacious companion*, p. 150. *This man of rags*, p. 154. *Bishop Would-bee*, p. 159. *Impudent companion*, p. 188. *Blinking Doctor*, p. 190. *Base sycophant*, p. 191. *Whiffler*, p. 203. *Braggard*, p. 227. and to conclude with *Railing Doctor*. p. ult. *Ha manus Trojam erigent ?* Is this the meanes to save your (g) *Troy* from ruine, of which you tell us, p. 60? No other way to shew your Zeale unto the cause, but by forgetting all good manners ? Such stuffe as this, till you, and your confederate Mr. *H. Burton* came in print together, hath not

(f) ὁ Βουκεφάλον  
τὴν ἵππον, ἐπι-  
στρεψας, ὡς τὸν  
ἥλιον. Plur.

(g) Si Troja  
dextra defendi  
potis est, &c.  
p. 60.



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(h) Walgraves  
presse, was the  
presse for Puritan  
Pamphlets in Q.  
Elizabeths time,  
whereof see Mar.  
Marre-Prelate,  
Epist. to the Con-  
vocation p. 23.  
(i) Holy table,  
pag. 5.  
(k) In the licence.

beene set to open sale, since <sup>(h)</sup> *Walgraves* presse, in  
*London*, and that of *T. C.* which you wot of in the City  
of *Coventry*, <sup>(i)</sup> have been out of work. *Burton* & you,  
the onely two that have revived that kinde of lan-  
guage, which since old *Martin Marre-Prelates* daies  
hath not seen the Sun; but being now brought again  
into the world, and on a *thorow perusall*, confirmed and  
licenced, you may proceed for your part, *Cum privi-*  
*legio*, none dares touch you for it. Fortunate man,  
whose very railings are allowed of, as being <sup>(k)</sup> *most*  
*orthodoxe in doctrine, and consonant in discipline to the*  
*Church of England*; and therefore *very fit to be printed*,  
there is no question of it. *Nobis non licet esse tam di-*  
*sertis*: For us poore fellowes as wee are, it is not our  
ambition to looke upon that height of eloquence,  
which you so prosperously have attained to. Or could  
we reach it, (being, I think, a matter feasible) we should  
be sure to have a check for it, not an *approbation*. But  
I will ease you of that feare. *Non* <sup>(l)</sup> *tractabo ut Consu-*  
*lem, ne ille quidem me ut consularum*; however it was  
*Tullies* plea, shall bee none of mine; I must remem-  
ber who I am, not what you merit; and therefore,  
in my answers to your sleights and cavills, I will re-  
ply *ad rem*, and not *ad hominem*. You have some  
*Coales upon your head* already: In using you thus gent-  
ly, I <sup>(m)</sup> shall heape on more; which is an honest  
revenge than you ever studied, and better than you  
have deserved.

(l) In *Philip. 2.*

(m) *Rom. 12. 20*

The first two faults you charge him with, were on-  
ly *criminall*, in which the *Star-Chamber*, or the *Guild*  
*Hall* might afford you remedy: but that which fol-  
lowes in the last, is *Capitall*; clipping the Kings owne  
coine, and such as is made currant within this king-  
dome:

dome : a generall falsifying of his Majesties Declarations, Lawes, Injunctions ; of all bookes, either printed here, or imported hither. The whole booke, *as it is a libell against a Bishop, so every leafe thereof is a malicious falsification of some Author or other.* p. 58. *Quarisme aliquid dici brevius ?* Could any man have spoke more home, and used fewer words ? In case this bee not, *μήποτε ἐν ἡμαρτίῳ*, nothing ever was. What ? not one leafe without some falsification, and a malicious one to boote, of some Author or other ? Assuredly, if so, you may justly call him *false-fingred gentleman, bold man, a nibler at quotations*, & what else you please. There is not a friend hee hath, but will thanke you for it. But if your challenges bee but such as those you mention, p. 23. in calling *Ploydon* Judge, being but a Counsellour at Law, (no such malicious falsification, if you marke it well) and setting downe Sir *Robert*, for Sir *Edward Coke*, a mistake onely of the Printer : have you not made your triumph before the victory ? The Author saw those errors, and saw them mended too, before you observed them : both of them being corrected in the second edition, which followed close upon the first, within one fortnight ; and which you cannot but have seene, though you dissemble it, onely to make your brethren merry when you meet together. For in your 90. pag. encountring with a passage of Bishop *Latimers*, you cite it from the author, as in p. 16. and so it is indeed in the second edition : whereas those words of Bishop *Latimers* are p. 15. in the first. This is no honest dealing to beginne with ; yet this is that which wee must looke for, *Par my & par tout*, as you know who say. And for the <sup>(n)</sup> sacriledge you complaine of, had it been the Authors (as it was not)

(n) And mends it by a kinde of Sacriledge, by taking from a noble Gentleman his name given in *Papistisme*, p. 23.

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of all men else, you have least reason to accuse him ; having your selfe offended in the self-same kinde, by taking from him his name given in Baptisme. For in your 88. pag. you call him *Iohn Coal*, as if you knew him from his cradle : which, if the Church book may be trusted, and those which are yet living that affirme the same, was not the name given by his *Godfathers*, and *Godmothers* ; though you may finde it in your <sup>(o)</sup> *Accidence*, if you seeke it there. And yet it is no wonder neither, that it should be thus: it being in some places a received custome, that children when they come for <sup>(p)</sup> *Confirmation*, do change the names which they had given them at the Font : Sufficient ground for you to deale thus with the Author ; and by what name soever he was called in Baptisme, to have him entituled by your owne. You tell us of some other things, wherein hee doth both <sup>(q)</sup> *faine* and *faile*, as you hunt the letter : but what you say, you say without booke. For upon examination it will soone appeare, that he hath fained in nothing, whatsoever you say ; nor failed in any thing, which you say he faines. And were it tolerable in another, to runne the *wild-goose chase* upon <sup>(r)</sup> words and letters, which is a sport you much delight in ; I have a friend in store should follow this train-scent with you, for your best preferment, and give you three for one in the bargain too. But for your *fainings* and your *failings*, & whatsoever other falsifications you can charge upon him ; we shall see more hereafter when you bring them forth. Meane time you may be pleased to know how ill this office doth become you. You know who said it well enough, <sup>(s)</sup> *Thou which teachest another, teachest thou not thy self? Thou that preashest a man should not steal, dost thou steal?*

And

(o) Had the Do-  
ctor kept him to  
his *Accidence*.

p. 23.

(p) *Camdens*  
*Remains*.

(q) pag. 2.

(r) *Can-none*, and  
*Common* (or *tri-*  
*uiall*) law. p. 23.

(s) *Rom. 2. 21.*



And being that you came so lately from your *Accidence*, you cannot but remember the first example in *Verba accusandi, damnandi*, which you are most perfect in : if not, Ile tell you what it is, *Qui alterum incusat probri, ipsum se intueri oportet*. This is so easie to be *Englisht*, that you need no *construing* booke ; and tells you, who had need be told it, that it behoves you to take care that every thing bee well at *home*, before you come into the *Court* to accuse another. Otherwise you will prove such a *Censor morum*, as was *Manutius Plancus* in the *Romane* storie, <sup>(c)</sup> *Qui nil obijcere posset adolescentibus, quod non agnosceret senex* : most guilty in your doting daies of those very crimes, which you have charged on them of the younger sort. Which said in generall, wee meane to lay before you plainly, without welt or guard, your juggling in the cariage of this businesse, as it relates unto the state of the question, and other the Contents of your first Chapter : and after all those manifest and most notorious falsifications and impostures which you have put upon the world, in your <sup>(u)</sup> *holy table*. The *holy table* never was so made an *Altar*, as you have made it in that booke ; by offering on the same such spotted, maimed, and most illegall sacrifices, to your faire <sup>(x)</sup> *Laverna*.

(c) Well. Pat. 1.2.

(u) The Title.

(x) Pulchra Laverna, Da mihi fallere, da justū sanctumque videri. Horat.

First, for your stating of the question, you have an excellent advantage, (could you hold it fast) in making, as you doe, your owne case, your owne evidence, and your owne authorities. The principals in this businesse, were the Vicar of *Grantham*, the *Alderman* thereof, and my Lord *Bishop* of the Diocese ; the only *Accessary* thereunto, the *Bishops Secretary*. Of all these there is none that either can, or will confute you in any thing you say, say you what you will. The *Vicar*  
he

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hee is dead, and you may use him as you please; for *mortui non mordent*, as the saying is: But yet take heed, (and say a friend advised you to it) what you lay upon him. For though he cannot answer to your slanders now, hee may bring you to answer for them another day. The *Alderman* being set forth unto us for <sup>(a)</sup> *a discrete and modest man*, as the letter tells us; <sup>(b)</sup> *A prudent and discreet man*, as your booke informes us; did never shew his wisdom and discretion more, than that he was <sup>(c)</sup> *affraid to offend the Bishop*. And being, if he be alive, as *prudent and discreet* as ever, must needs be now as much *affraid to offend the Bishop*, as before he was; and therefore you may say your pleasure, and call the *Alderman*, and the *Aldermans letter* to witnesse what you please to say; you are sure of that. As for the *Bishop*, from whose mouth you must have the storie, hee hath good reason to confirme and justifie his owne relation; that it may set him off the better, and give the world a full accompt of his most moderate proceedings in a point so agitated. Then for the *Secretary*, being wee finde not in the storie, that he was any more imployed, than <sup>(d)</sup> *sitting up* with his Lord that night, fetching the booke of *Martyrs out of the hall*, and borrowing *Bishop Jewels, workes from the Parish Church*, and giving out the letters as his Lord directed, he was but *ὁργανὸν ἐκλύον*, a living instrument; and if examined, can say nothing that will doe you hurt. So that in case, the Bishop can but keepe your counsell, as no doubt hee will; and Mr *Alderman* hath not lost his ancient *prudence and discretion*, which God forbid, you may stand forth, and tell your tale, and tell it with as high a confidence, as if wee were obliged to take all for Gospell. This you conceive at least,  
and

(a) pag. 12.

(b) pag. 7.

(c) pag. 7.

(p) pag. 9, 10.

& goe on accordingly: not thinking that in some main points, those (e) of the *voisinage* & the same Province can detect you; or that there is no way to bring truth to light, but by confession of the parties. Now in your storie of the businesse, you tell us that the Vicars head was full of *crotchets*. First, (f) turning out of the towne the Lecturers there, being two grave and painfull preachers, as you set them forth. For being salaried by the Parish (to which the Bishop was so good a friend) you cannot but extoll them, whatsoever they were; or what just cause soever the poore Vicar had to rid the towne of them. Then for the second Crochet, that was, you say, the removing of the Communion table from the upper part of the quire, where it was comely placed before, (and had stood time out of minde) unto the Altar-place, as he called it; and telling Mr Alderman (who out of his discretion, must needs question the Vicar for it) that he had done it, and would justify it. What prooffe have wee for this, (for of the other you bring none) I meane, that the Communion table stood in the upper part of the Quire, in such a comely fashion, for so long continuance; and that it was removed by the Vicar onely, without consulting with the Chancellour, or perhaps the Ordinary? For prooffe of this we are referred to Mr Aldermans letter. Then that the Vicar called the Communion table by the name of Treste, saying that he would build an Altar of stone at his owne charge; and that the rude people made reply, that hee should set up no dressers of stone in their Church: What prooffe have we of that? Mr Aldermans letter. Next (i) that he used light gestures in bowing at the name of Jesus, so as sometimes his booke fell down, and once himselfe, to the derision of those that were not so well affected

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(e) For besides it is uncertain whether he be of the Voisinage, &amp;c.

pag. 3.

(f) pag. 6.

(i) pag. 7.



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to that religious Ceremony: What evidence to make that good? Mr *Aldermans* letter. These are the most materiall things in the whole relation, so farre as it concerned the ground of the whole proceeding; and for the prooffe of all we must take your word, aswell as Mr *Aldermans* letter. For what if Mr *Alderman* writ no such letter, or if he writ it on the *Post-fact* only, to make good your tale; or if you make more of it than he mentioned in it: as who can tell but you may deale with Mr *Aldermans* letters, as you have done throughout your booke with the *Aldermans* betters? Or what if Mr *Aldermans* letter say as much as you would have him, why would you have us credit Mr. *Aldermans* letter, to the discredit of the *Vicar*; especially as things stood betweene them? the *Alderman* being most apparently not a party only, but *dux partium*, the leader of a party against his Minister. For you your selfe have told us, that (g) Mr *Alderman* (being nor (g) *Bishop*, *Chancellour*, nor *Surrogate*, as I conceive him) commanded his owne officers, (Sergeants, and Beadles, and such fellowes) to remove the Table to the place where it stood before. Which being done accordingly, he cries out first; and makes (h) complaint unto the *Bishop* when he had no cause: but that hee thought it an high point of wisdom, being so prudent and discreet a man as you say hee was, to make sure worke there; and then a *fice* for the *Vicar*. So that the *Alderman* being both a partie, and the Plaintiffe too, is not to be admitted for a witness also, except it be by some new order of your owne devising; and like to be a rule hereafter in that (i) *Can-none*, and *triviall law*, the body of the which we daily looke for, of your setting out.

But

(g) pag. 6.

(h) whereupon  
the *Alderman*  
presently wrote  
unto his Lordsh.  
pag. 7.

(i) The Doctor  
by his exquisite  
knowledge in the  
*Can-none*, & com-  
mon (or triviall)  
law. pa. 23.

But be the letter his, or not, you think that you have gained three points. First, a good ground to change the tenour of your owne, charging the Vicar in your printed Copy, with an intent of setting up an *Altar of stone*, which was not to be found in all the *Manuscript*: Besides, that you have brought him into some disfavour with his (k) friend, the Bishop, for daring to remove the *Communion table*, without leave from him. Next, for that slovenly and disgracefull phrase of *Dresser*, given in the Bishops written letter to the *Communion table* placed *Altar-wise*; and from him borrowed by Mr *Prynne*, that is now found out to be a phrase of the *rude peoples*, as you call them; and on them fathered in the printed letter, to take off that scandall. Last of all, whereas bowing at the name of *Jesus* was in the written letter glanced at, as if it did procure derision from the lookers on: that is now turned wholly on the Vicar, and his *light gestures* in performance of that pious ceremony: the printed letter being altered and explained in that particular accordingly. Having got thus much by the hand, you need say no more, but beare your head up bravely, and proclaime your victory. But as he in *Macrobius* said, *Omne meum, & nihil meum*; so may you also say, did you deale uprightly, all this that you have got is nothing, and you may put it in your eye, without feare of (l) *blinking*. For how may wee be sure that *Monsieur the half-Vicar*, as you call him, p. 70. did of his own head remove the *Communion table* without authority from the Bishop, Chancellour, or any of his *Surrogates*, (m) as out of Mr *Aldermans* letter you affirme he did. It seemes to me, that he acquainted the *Diocesan* with it, and found from him, if not an approbation,

(k) And having too much favour from his Diocesan. pag. 5.

(l) This blinking Doctor. pa. 190.

(m) pag. 6.



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bation, a toleration at the least, conditioned *no umbrages and offence were taken by the Towne against it.* For thus the letter; *When I spake with you last, I told you that the standing of the Communion table was unto me a thing so indifferent, that unlesse offence and umbrages were taken by the towne against it, I should never move it, or remove it.* Was not this faire leave think you, to make a triall, how farre the people would be pleased with the alteration, (and whether they would think it tended to <sup>(a)</sup> *decency and comelinesse in the officiating of Gods Divine service.*) And on this leave the table was removed to the *Altar place*; and stood so, till the Alderman, <sup>(o)</sup> *a discreet and modest man, and far from any humour of Innovation,* did by farre lesse authority bring it down againe, and was never checked for it. Nor can you say, that the word *last* there mentioned, (*when I spake with you last*) is to relate unto that time, when the Vicar and the Alderman encountred at his Lordships house: Because it follows in the next words, *that which I did not then suspect, is come to passe; viz. the Alderman and better sort of the towne have complained against it.* The conference then meant, wherein his Lordship shewed himselfe so indifferent in the businesse proposed unto him, must needs precede the Vicars action; as did the Vicars action the Aldermans riot; the Aldermans riot, the complaint; and the complaint, that sudden and tumultuary journey to his Lordships house, which drew out the learned letter now betwene us. And so your first report of the *half-Vicars* hasty running, before hee was sent, is, for the truth thereof disproved, or made very disputable. The other branch thereof, touching the *stone Altar* that you talke of, is farre more improbable, and you are faine

to

(a) It is well  
done that you as-  
fess decency and  
comelinesse, &c.

pag. 13.

(o) pag. 12



to chop & change the Bishops letter to make it good; and yet cannot doe it. For whereas it was charged upon the Vicar in the M. S. Copies, that he should be so violent and earnest for an Altar at the upper end of the Quire: you have it in the printed letter, that he should say he would upon his owne cost build an Altar of stone at the upper end of his Quire: which is too great a difference to be an error in the transcripts. Secondly, in stead of that oblation which the Papists were wont to offer upon their Altars, you now have made it that oblation which the Papists were wont to offer upon these Altars: and so by changing these to theirs, have turned a Protestant Table to a Papish Altar. Thirdly and lastly, whereas the first section in the written copies, concluded thus, therefore I know you will not change a table into an Altar: you have converted it to this, therefore I know you will not build any such Altar; As great an alteration in the businesse, as the words themselves. For had that beene the businesse then in agitation, and not the placing of the Table altar-wise, his Lordship might have gone to bed that night, (as indeed he did) & ended all his letter with the first section, being but 24. lines in your owne printed Copy, and that corrupted too to serve your turne: whereas there is a large discourse against the placing of the Table altar-wise, amounting to above two leaves in your owne edition, I trow the writer of the letter was too good an Arminian, to spend himself upon the necessary, and let the principall be the least part of his care and study: especially considering how he might thereby gratifie the whole towne of Grantham, to which he had beene such a friend, when he was in place.

As little truth there is in your invention of the *discovery*, which

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which you have turned upon the *rude people*: *rude* ones indeed, to give so vile and scandalous a name to a thing so sacred, in whatsoever posture it was placed or situated. What is it, I beseech you, that you have made the people say: *that he* (the Vicar) *should set up no dressers of stone in their Church*. *Dressers of stone*? It seemes the people were as *rude* as you describe them; so little conversant in matters which concerned the *Church*, that they were yet to *seek* in things which did concerne the kitchen. Had the *discreet Alderman* no more discretion, than to informe his *LP.* of so *rude* a speech; and tell him in his eare a storie of a *stone-dresser*, when as he might aswell have told him a tale of a *Tubb*. Had the *rude people*, as you call them, applyed the name of *dresser* unto the *holy table* placed along the wall, the speech had beene more proper, though not lesse prophane. But now to put the name of *dresser of stone* into the mouthes of Country people, who never heard of any such thing as a *dresser of stone*: shewes plainly, that neither any *Altar of stone* was ever purposed by the Vicar, which might occasion such an idle and absurd expression; nor that the writer of the letter tooke up the name of *dresser* from the Country people, but first invented it himselfe. *Adcomendaciorum natura est; ut coherere non possint*, said *Lactantius* rightly. Your *tresle*, and your *dresser* then, may both goe together, *ultra anni solisq; uisus*, to your deare brethren in *New Engl.* and their great Patriarke there, your good friend *J. C.* who as they care not now in what place they dispose of the *holy table*; so will they care as little, in a little while, by what name they call it. Of the same peece is that last observation made out of *M<sup>r</sup> Aldermans* letter,

touching

touching the Vicars *light behaviour*, in bowing at the name of Jesus: *his booke sometimes falling downe, and once himselfe*. Which were it so, why doe you think that that should make your friends of Grantham deride the *ceremonie*, when not the *ceremonie*, but the Vicar was in fault, if such fault there was. Have you not seene some men behave themselves so apishly in the Pulpit, that others, and those good men too, have smiled to note it? And yet I hope you will not thinke, that therefore they derided that religious ordinance of preaching, when not the ordinance, but the *Preacher* was the sole object of the merriment. Or if the men of *Gr.* or rather the *rude people* there, were so profane and impious, as upon that or any other such occasion to deride the ceremony, the writer of the letter might have spent his pains to better purpose, (r) *in writing to them somewhat more at large, than he hath used to expresse himselfe in that kind*, to bring them to a better understanding of their Christian duties. And you, the *Champion of the letter*, had done a better office, as I conceive it, to have reserved your selfe for the defence of that, and the tenor of it, if any *Puritan* in the pack should have writ against it, than thus to have disturbed your selfe with so little profit. But what if wee joyne issue with an (r) *Absque hoc*, and tell you there was no such *falling*, either of the *booke*, or *man*, as you please to say. For tell me of all loves, where was it, in the Reading pew, or at the Communion table, or in what place else? If in the reading pew, the deske and seat were able to have saved them both from falling; and so was the Communion table, if it had beene there: If not there, say man, where it was, and wee will have a *melius inquirendum* about it presently

(r) I have written to you somewhat more at large, &c. let, pag. 13.

(f) Negationis formula, quæ in foro Angliæ, Reus, Actoris assertionem inficitur. Spelm. Gloss.



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sently. This is a trick of yours to disgrace the Vicar, on whom elsewhere you have left a *staine*, for *taking his mornings draught before he went about it*, p. 62. As if the man, not onely were *not alwaies right* <sup>(t)</sup> *in the head peece*, and <sup>(u)</sup> *squirrell-pated*, which might be some infirmity of nature: but that hee came unto the Church, disordered with drinke, and *inter pocula* told the people, *quid dia poemata narrant* of the name of J E S U S, and so *fell downe and worshipped, in stead of bowing*.

(t) pag. 8.

(u) That *squirrell-headed young man*. P. 59.

In the remainder of the storie, you put an excellent speech into the mouthes of those of *Grantham*, partly commendatory of themselves, that they were all <sup>a</sup> *peaceable and quiet men*, save that they fought <sup>b</sup> once in the Church, about *removing* of the table; *conformable in all things to the Kings lames ecclesiasticall*, save that they could not but *deride the ceremonie of bowing at the name of Iesus*; and *willing to submit themselves to any Order which his L<sup>e</sup> should appoint, concerning the situation of the Lords table*, so it might stand according as they would themselves. And it was also partly accusatorie of their *Vicar*, for putting down their weekly Lecture, and partly of their owne ill fortune, that they should *live in the midst of Recusants*, who did *begin already to deride and jeere this new alteration*: not without some reflexion on his sacred Majestic, for <sup>c</sup> *placing over them a chiefe Governour* of that religion. His Majesty was much to blame, there is no doubt of that, for not consulting with the *Alderman* about the fittest man to be *L<sup>d</sup> Lieutenant* of the County: but more the *Papists*, to deride that decencie and situation of the Lords boorde, there, which they approve of elsewhere in all our Churches. And I could tell

(a) pag. 8.

(b) *But not without striking*, &c. pag. 8.

(c) Their chiefe governor being one of that profession himselfe. pag. 8.

tell you, did I thinke you would thanke me for it, that the conformity of our Church in this particular, according to the practice of approved Antiquity, doth more amaze the Papists, than ever it did those of *Grantham*: as knowing better than they doe, that the more neere we come to the ancient practice, the lesse they can upbraid us, and our Church with novelty, which is now made the chiefeſt weapon that they fight withall. As for the <sup>(d)</sup> *putting downe of Sermons*, wherewith they were much scandalized, as your booke informs us, that was the very marrow-bone of the matter, the thing that most displeased the people, who must have Chaplaines of their owne, or else *non vult fac*. And had they had their tale of Sermons, it may bee probably conjectured, that Mr *Alderman* had never removed the table, but rather left it for a text, on which the stipendarie Lecturers, there, might shew their store of zeale, and want of wisdom. But to goe on. The people having ended, and the Bishop forward in his speech, about the *indifferencie* of the matter, it was the Vicars *Q.* to enter, who came in <sup>(e)</sup> *pale*, and *wanne*, and *staring*, *obstupuit*, *steterantque coma*, as you know who saith, was by the Bishop used with all lenity and sweetnesse: and at last, having told his LP (being <sup>(f)</sup> very earnest to get it out of him) who it was that set him on these alterations, his LP spake aloud that all might heare him, that *hee had supped on that which the Vicar told him*. It is an old saying and a true, *audacter calumniare, necesse est ut aliquid hareat*; by none more practiced than your selfe. For though you leave us in a wood, and tell us, that <sup>(g)</sup> *it is not knowne particularly, what they there discoursed of*: yet by this blinde discovery you make men suspect, that

(d) Only they represented to his LP, that they were much scandalized with the putting downe of their sermons. ib.

(e) pag. 8.

(f) His LP was heard over-earnest with the said Vicar, to tell him who they were that set him on these alterations. pag. 9.

(g) pag. 9.

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some great man, to whom the Vicar did retain, encouraged him, at the least, to erect an *Altar*, if not to say Masse on it, when it was erected: Well then, the Bishop, being gone, betakes himselfe unto his study, where (as you say) *he sate up most of the night*; and in the

(h) pag. 21.

morning (as you tell us) came abroad this <sup>(h)</sup> *filia unius noctis*, this letter to the Vicar, which is now in question, addressed unto the Vicar, being then in the house (if you tell us right) but sent to the Divines of the Lecture of Gr. and by them shewed unto the Vicar.

(i) Ib.

A letter of so strange a making, that it would puzzle the best Lecturer there, to tell exactly what it was;

(k) Ib.

<sup>(k)</sup> *digested in the former part into the fashion of a letter, but not so figuredly and distinctly in the latter: directed to no body, nor subscribed by any body.* In all which story, there is nothing true, but that the papers were not sent unto the Vicar, but to some one or other of your *Privados* about those parts, the better to disperse it up and downe the Country: and that not on the morrow morning, but some ten dayes after. For that it was directed to the Vicar, the whole proeme shewes, which could not be applyed unto any other; especially these words, *Now for your owne satisfaction, and my poore advice for the future, I have written unto you somewhat more at large, &c.*

That it was fashioned like a letter in the latter end, the conclusion shewes, even in your owne edition of it, *Which I recommend unto you, and am ever, &c.* And I would faine know what these words, *am ever*, did relate unto, if not to the subscription following, which in my written copy was set downe thus (although not printed with the rest) *and am ever, Your very loving friend, I. L.*

To



To draw unto an end of this new-nothing, you tell us confidently (like all the rest) what <sup>(1)</sup> *satisfaction* the poore Vicar had by this *decision*; *having gained all the points*, you say, *excepting the forme of placing the Table*, which was the onely point hee stood on: and that the Vicar after this *did reap much fruit and profit from his Lordships favour*, from whom he never received any favour, from that time forwards. So fine a storie have you told, and so little probable; that they that dwell farre off, and are not of the voisinage, can take you tripping.

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(1) pag. 12.

Now for the letter it selfe, you tell us, that it <sup>(m)</sup> *va-* <sup>(m)</sup> *rieth in some places in matter from the printed Copie, but little in forme.* Nothing at all in forme, that is certaine, but much in matter: so much as you thought fit to alter in it, the better to set off the businesse, and give a faire face to so foule a cause. Those Copies which I met with, and compared, and had from very goods hands too, were word for word exemplified in the printed booke. And if you looke into *Duck-lane* for the old written copies, which, till the Doctors book came out, were sold for halfe a crowne a peece, and doubtlesse may be had there still, if not imployed to other uses; you will find no such variance in the matter, as you would perswade us. Which variance, what it is, and how it alters in a manner the whole state of the question, wee shall see the better, by placing columnne-wise those particular passages, in which the variance doth consist, according to the old and the new edition, as hereunder followeth.

## Sect. 1.

*The M.S. Copie printed  
with the Coal from  
the Altar.*

*Pag. 68. I have, &c.*  
appointed the Church-  
wardens, whom it prin-  
cipally doth concerne,  
under the Dioceſan, to  
ſettle it for this time.

*Pag. 68, 69. That you*  
doe the reverence ap-  
pointed by the Canon  
to the bleſſed name of  
J E S U S, ſo it be done  
humbly, and not affe-  
ctedly, to procure devo-  
tion, not deriſion of your  
Pariſhioners.

*Pag. 69. But that you*  
ſhould be ſo violent and  
earnest for an Altar at  
the upper end of the  
Quire.

*Pag. 69. That the fix-  
ing thereof in the Quire*  
is Canonically, and that it  
ought not to be remo-  
ved to the body of the  
Church.

*Pag. 69. That other*

*The Copie licensed  
and allowed by  
the Bp of L.*

*Pag. 12, 13. I have &c.*  
appointed the Church-man-  
dens, whom, in my opinion,  
it principally doth concerne,  
under the Dioceſan, and by  
his directions, to ſettle it for  
the time.

*Pag. 13. That you doe the*  
reverence appointed by the  
Canons to that bleſſed name  
of J E S U S, ſo it be done  
humbly, and not affectedly,  
to procure the devotion, and  
not move the deriſion of the  
Pariſhioners, who are not, it  
ſeemes, all of a peece.

*Pag. 13. But that you*  
ſhould ſay, you will upon  
your owne coſt build an  
Altar of ſtone at the upper  
end of your Quire.

*Pag. 13. That the fixing*  
thereof in the Quire is ca-  
nonically, that is ought not to  
be removed (upon any oc-  
caſion) to the body of the  
Church.

*Pag. 14. That other obla-  
tion*

tion which the *Papists* were wont to offer upon these *Altars*, is a blasphemous figment, &c.

Pag. 14. It is not the *Vicar*, but the *Church-wardens* that are to provide *Vtenfils* for the *Communion*.

Pag. 14. And therefore I know you will not build any such *Altar*, which *Vicars* never were enabled to set up, &c.

Pag. 15. For besides that the country people without some directions beforehand from their Superiours, would (as they told you to your face) suppose them dressers, rather than tables.

Pag. 15. Not where the *Altar*, but where the steps to the *Altar* formerly stood.

Pag. 16. Or to make use of their covers, fronts, and other Ornaments, tables may be placed in their room.

Pag. 16. And it seems the *Queene* and her Coun-

oblation which the *Pa-* Cap. 1.  
pists were wont to offer upon their *Altars*, is a blasphemous figment, &c.

Pag. 69. It is not the *Vicar*, but the *Church-wardens*, that are to provide for the *Communion*.

Pag. 70. And therefore I know you will not change a table into an *Altar*, which *Vicars* never were enabled to set up, &c.

Pag. 71. For besides that the Country people would suppose them dressers, rather than tables.

Pag. 71. Not where the *Altar*, but where the steps of the *Altar* formerly stood.

Pag. 72. Or to make use of their Covers and ornaments, tables may be placed in their room.

Pag. 72. And it seems the *Queens* *Commissioners*



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ners were content they should stand.

Pag. 73. The sacrifice of the Altar abolished, these (call them what you will) are no more Altars, but tables of stone and timber.

Pag. 73. Where there are no people so void of understanding.

Pag. 73. For upon the Orders of breaking downe Altars, all Dioceses did agree upon receiving Tables, but not upon the fashion and forme of the tables.

Pag. 73. A table in regard of what is there participated by men.

Pag. 73. For it answers that very objection out of Heb. 13. 10.

Pag. 74. We have no Altar in regard of an oblation, but wee have an Altar in regard of participation and communion granted unto us.

sell were content they should stand.

Pag. 16. The sacrifice of the Masse abolished (for which sacrifice onely Altars were erected) these (call them what you please) are no more Altars, but tables of stone or timber.

Pag. 16. Where there are no people so void of instruction.

Pag. 16. For upon the Orders of breaking downe Altars, 1550. all Dioceses, as well as that of London, did agree upon receiving Tables, but not so soone upon the form and fashion of their tables.

Pag. 16. A table in regard of what is thence participated by men.

Pag. 17. For it answers that merry objection out of Heb. 13. 10.

Pag. 17. Wee have no Altar in regard of an oblation, but we have an Altar, that is a table in regard of a participation and communion there granted unto us.

Pag. 17. *The proper use of an Altar is to sacrifice upon, and the proper use of a table is to eate upon. Reasons, &c. 1550. vide Acts & Monuments, pag. 1211.*

Pag. 17. *The Church in her Liturgy and Canons calling the same a Table onely, do not you now, under the Reformation, call it an Altar.*

Pag. 17. *In King Edwards Liturgie of 1549. it is almost every where called an Altar.*

Pag. 17. *The people being scandalized herewith in Country Churches, first, it seemes, beat them downe de facto; then the supreme Magistrate (as here the King) by the advice of Archbishop Cranmer, and the rest of his Counsell, did Anno 1550. by a kinde of law, put them downe de jure, 4. Ed. 6. Novemb. 24.*

Pag. 17. *And setting these tables in their roomes, tooke away from us, the children of this Church & Common-wealth, both the name*

Pag. 74. *The use of an Altar is to sacrifice upon, and the use of a table is to eate upon.* Cap. 1.

Pag. 74. *The Church in her Liturgie and Canons calling the same a table onely, do not you call it an Altar.*

Pag. 74. *In King Edwards Liturgie of 1549. it is every where called an Altar.*

Pag. 74. *The people being scandalized herewith in Countrey Churches, first beats them downe de facto, then the supreme Magistrates, by a kinde of law, puts them downe de jure.*

Pag. 74. *And setting tables in their roomes, tooke from us, the children the Church and Common-wealth, both the*

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the name and the nature  
of former Altars.

and the nature of those for-  
mer Altars.

Pag. 75. It is in the  
Christian Church 200.  
yeares more ancient than  
the name of an Altar, as  
you may see most lear-  
nedly proved out of S.  
*Paul, Origen, and Arno-*  
*bius*, if you but reade a  
booke that is in your  
Church.

Pag. 76. That your  
table should stand in the  
higher part of the Chur:  
you have my assent al-  
ready in opinion: but that  
it should be there fixed,  
is so far from being Ca-  
nonicall, that it is direct-  
ly against the Canon.

Pag. 77. This table  
must not stand Altar-  
wise, & you at the North  
end thereof, but table-  
wise, and you must offi-

Pag. 18. It is in the Chri-  
stian Church at the least  
200. yeeres more ancient  
than the name of an Altar  
in that sense, as you may see  
most learnedly proved (be-  
side what we learne out of  
S. *Paul*) out of *Origen* and  
*Arnobius*, if you doe but  
reade a booke that is in the  
Church.

Pag. 18, 19. That your  
table should stand in the  
higher part of the Chancel,  
you have my assent in opi-  
on already: And so it was  
appointed to stand out of  
the Communion orders  
by the Commissioners for  
causes Ecclesiastical. 1561  
But that it should bee there  
fixed, is so far from being the  
onely Canonick way, that  
it is directly against the Ca-  
non.

Pag. 20. This table (with-  
out some new Canon) is  
not to stand Altar-wise,  
and you at the North end  
thereof; but table-wise, and  
you



*you must officiate on the North side of the same, by the Liturgy.*

*ciate at the North end of* Cap. 27.  
*the same.*

Pag. 20. *And therefore your Parishioners must bee Iudges of your audiblenesse in this case, and upon complaint to the Ordinary must be relieved.*

Pag. 78. *And therefore your Parishioners must bee judges of your audiblenesse in this case.*

Thus have I shewed in briefe your *opaduan*, your tricks and artifices, whereby you seeke to varnish a rotten cause: falsifying the very Text which you are to comment on, that it may fit your notes the better. A pregnant evidence that there is no faire dealing to be looked for from you, when you shall come either to repeate your adversaries words, or cite your Authors. But faire or foule, we must goe through with you now we have begun: and so on in Gods name.

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## CHAP. II.

*Of the Regall power in matters Ecclesiasticall, and whether it was ever exercised in setting the Communion table in forme of an Altar.*

*The vaine ambition of the Minister of Linc: to be thought a Royalist. His practise contrary to his speculations. The Doctor cleared from the two Cavils of the Minister of Linc: touching the Stat. 1. Eliz. The Minister of Linc: falsifieth both the Doctors words, and the Lo: Chancellour Egertons. The Puritans more beholding to him than the King. The Minister*

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nister of Linc : misreporteth the Doctors words, onely to picke a quarrell with his Majesties Chappell. A second on-see on the Chappell, grounded upon another falsification of the Doctors words. Of mother Chappells. The Royall Chappell how it may be said to interpret Rubricks. The Minister of Linc : quarrels with Queene Elizabeths Chappell ; and for that purpose falsifieth both his forraine authors, and domestick evidences. Not keeping, but adoring images, enquired into in the first yeere of Queene Elizabeth. That by the Queenes Injunctions, Orders and Advertisements, the Table was to stand where the Altar did. The idle answer of the Minister of Linc : to the Doctors argument. Altars and Pigeon-houses all alike, with this Linc:Minister. The Minister of Linc: false and faulty argument, drawn from the perusers of the Liturgy, the troubles at Franckfort, and Miles Huggards testimony. Of standing at the North-side of the Table. The Minister of Linc : produceth the Pontificall against himselfe. His idle cavils with the Doctor touching the Latine translation of the Common prayer Book. The Parliament determined nothing concerning taking downe of Altars. The meaning and intention of that Rubrick. The Minister of Linc : palters with his Majesties Declaration about S. Gregories. A copy of the Declaration. The summe and substance of the Declaration. Regall decisions in particular cases, of what power and efficacy.

(a) λέγων αἰ  
τὸν μὲν Ἡρακλῆ  
ὡνα φιλαλέξαν-  
δρον εἶναι, τὸν  
δὲ Κρατερὸν  
φιλοβασιλέα.  
In vit. Alex.

(b) Euphormio  
in Epistola ad  
Iacob. Reg.

**P**lutarch relates of <sup>(a)</sup> Alexander, that he did use to say of his two chiefe favourits, Craterus and Hephestion, that the one of them was φιλαλέξανδρος, the other φιλοβασιλεύς, the one a lover of Alexander, the other of the King ; Hephestion loved his person, as a private friend, Craterus his estate and Monarchy, as a publique Minister. Princes are then best served, when these affections meet together ; when those that either are about their persons, or under their dominions, <sup>(b)</sup> do Craterū cū Hephestione confundere, and love them not alone as men, but Princes, whom they doe most

most truly love. Both of these parts this *same body*, whom I am to deale with, would faine seeme to act; and he doth act them rightly, as a player doth, in a disguise or borrowed shape, which he can put off when he lists, & the play be ended. But yet for all his vizard it is no hard matter to discern him, his left hand pulling downe, what his right hand buildeth; all that authority and regard which he bestowed upon the King in the speculation, being gone *in fumo*, as they say, when it should be reduced to practise. Of the original of the *Regall power*, you tell us very rightly that it is from God, that the Kings (c) of England have had the flowers of Ecclesiasticall jurisdiction, stuck in their Imperiall garlands, by the finger of Almighty God from the very beginning of this Christian Monarchy within this Island; and that the Kings Majesty may command a greater matter of this nature, than that the holy Table should be placed where the Altar stood. An excellent Royalist verily in your speculations. But look upon you in your practicks, and then you tell us in your corrected copy of the Bishops letter, that the Table (without some new Canon) is not to stand Altar-wise; which is directly contrary to that before. I trow you are not ignorant that the Church makes Canons, it is the work of Clergy men in their Convocations, having his Majesties leave for their conveening, and approbation of their doings. His Majesty in the Declaration before the Articles hath resolved it so; & the late practise in K. James his raigne, what time the booke of Canons was composed in the Convocation, hath declared so too. If then the Table may not be removed & placed Altar-wise, without some new Canon; his Majesty may command it, for ought I see by you, and yet goe without. Or if you

(c) pag. 32.



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(d) Vel. Pat. l. 2

(e) pag. 59.

(f) pag. 33.

(g) Vir. Æneid.

(h) Regnavit  
annos 35. in  
quibus nec fa-  
mes, nec pestis  
fuit in regno  
suo. pag. 27.

you mean that any order from his Majestie, or intimation of his pleasure, shall be as forcible with you, as any Canon of them all; why doe you so much slight his Majesties Declaration about *S. Gregories*? For neither can the man indure it should be called an *Act of Counsell*, (which yet the Doctor never calls it, to his best remembrance;) or that it should have any influence beyond that one particular case, which first occasioned it: in no respect that it should have the operation of *Canon*, either to force obedience, or induce conformity. So that in fine, you deale no otherwise wth his Majesty, than did *Popilius Lenus* with the great King<sup>(d)</sup> *Antiochus*, *qui regē circumscripsit virgula*, as the storie hath it. You draw a ring about him with your willow sceptor, as if you meant to conjure him into a circle, and so keepe<sup>e</sup> him there. Thus deale you also with his person, (for you would very faine be taken for *Hephestion*, as well as *Craterus*.) You tell us of<sup>e</sup> his heavenly expressions used in that Declaration before remembred; and yet think scorn to follow what he there allowes of: talke of his<sup>(f)</sup> *sacred Chappell*, and the *Saint of that Chappell*; and in the same breath tell us, that *Parish-Churches* are as little bound to *imitate the forme and patterne* of the one, as you conceive your selfe obliged to imitate the piety and true devotion of the other. *Saint of the Chappell*! Lord how the man bestowes his *holy water*, when he hath a mind to it. (g) *Spargere rore levi & ramo felicis olive, Lustravitque viros*, in the Poets language. Yet no such Saint, Itrow, as *Ferdinando* the third, of whom you say both in<sup>(h)</sup> the text, and in your margin, that *in his long raigne of 35. yeeres, there was no touch of hunger or contagion*. There was a *Saint* indeed, fit to be shewne

unto

unto the world, as a publike blessing : in reference to whom, and his most fortunate Empire, these wretched times have nothing whereof to glorie. Sir, that *Parenthesis* of yours, as it comes in impertinently, so it lookes suspiciously : and it had shewne more wisdom in you to have passed it by, than it can make for ostentation of your reading, so to take it up.

But let your *practice* goe, and come we to your *speculations*, in which you have said much, and produced good prooffe, to shew the true originall of the right of Kings. (i) *Vtinam sit semper errasset*, said once the learned *Cardinall*, of *Calvin*. It had been well if you had never handled any other argument. But good Sir, let the *poore man* live, and grow up under you, if you please, whom you expose so much to the publick scorne, and *tantum non* endite of treason against his Majesty. Assuredly the *poore soule* meant well, when he attempted to free the Statute 1. of *Eliz.* from some, (perhaps *some Ministers of Lincolnshire*) who had restrained it to the person of the *Queene* that was, and that it could not any way advantage the *King* that is. If he hath failed in any thing, I pray you let him have your pittie, and not your anger. Alas good Sir, you know it is impossible. (k) *nos illico nasci senes*, that wee should all of us be experienced Statesmen at the first dash. We must first serve our time, and weare out our *Indentures*, before we come to those high mysteries, which any schoole boy might have taught you from (l) his *Deus & Rex*. Thinke you that no man ever knew till you found it out, that Kings had their authority from God alone ? or finde you any thing in the Doctor, which affirms the contrary ? the Doctor, as before was said, thought fit to cleere the Statute 1. of *Eliz.*

(i) Bellarm.

(k) Terence.

(l) Printed 1615.

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*Eliz.* from those that went about to restraine all authority of ordaining rites and ceremonies unto the person of the Queen, because there is no mention in that clause of *her heires and successors*. To cleare which point he brought in fixe severall Arguments, borrowed, as hee tells you there, *both from the common Law, and the Act it selfe*. The foure first, as it seemes, you are content should stand without further censure; save that you tell him that the fourth was taught him by some <sup>(m)</sup> *Iustice his Clerk*, and make your selfe merry with the fift and sixt. How justly, let the Reader judge, when he heares the businesse. The question was, whether the King lost any thing of that power which was acknowledged by that Statute to be inherent in the Queene when she was alive, for want of these few formal words, *her heires and successors*. And it is <sup>(u)</sup> answered *fiftly* from a resolution in the law, in a case "much like: it being determined by that great Lawyer *Ploydon*, (for so the last edition calls him) that "if a man give lands to the King by deed inrolled, a "fee-simple doth passe, without these words *successors* "and *heyres*, because in Judgement of Law the King "never dyeth. This is an argument *à comparatis*. And what see you therein with your Eagles eyes, (the Doctor being but a blinker, <sup>(v)</sup> as you please to style him) that you should fall upon him with such scorne and laughter, and tell him that he doth deserve but <sup>(p)</sup> *a simple fee, for his impertinent example of this fee-simple*. The Argument was good to the point in hand, which was not what the King could doe by his power *Originall*, that which he claimes onely from the King of Kings, which was never questioned: but how far hee might use that Statute, if occasion were, for the ordaining

(m) As those Probationers did, which (per adventure) some Iustice his Clerk might tell you of. p. 25.

(n) Coale from the Altar, p. 61.

(o) pag. 190.

(p) pag. 25.



ordaining of such rites and ceremonies, as he with the *advice of his Metropolitan*, should think fit to publish. Cap. 2.  
 You may call in your laugh again, for ought I see yet: but that you have a minde to shew your teeth, though you cannot bite.

But his (q) *next pranke*, you say, is worse, where hee (q) pag. 25.  
 affirmes, (*most ignorantly, and most derogatorily to his Majesties right and just prerogative*) that the Statute 1. of Eliz. 2. was a *confirmative of the old law*: whereas his Author hath it rightly, that it was not a Statute *introductory of a new law, but declaratorie of the old*. This is the hint you take to introduce your studied discourse of the power of Kings in *ecclesiasticis*, which neither is *ad rem*, nor *Rbombum*: but that you would doe somewhat faine to be thought a Royalist; however the poor people take it to be so deserted. For tell mee in good earnest, doth the Doctor say that the said Statute 1. of Eliz. was onely *confirmative*, and not *declaratorie of the old*? Doth he not say expressly as you would have him? Last of all, (r) (saith his book) it may (r) Coal, p. 61, 62.  
 “be argued, that the said clause or any thing therein  
 “contained, is not indeed *introductory of any new power*,  
 “which was not in the Crown before, but rather *decla-*  
 “*ratorie of the old*, which anciently did belong to all  
 “Christian Kings, (as before any of them to the Kings  
 “of *Judah*) and amongst others to ours also. If afterwards he use the word *confirmative*, you might have found his meaning by his first, *declaratorie*: & not have false upon him in so fierce a manner, as if he had beene onely for *confirmative*, and for *declaratorie* not one word. But your next prank is worse than this, where you affirm with confidence and scorn enough, (f) that this (f) pag. 26, 27.  
*right is not united to the Crown of England onely, as this*

## Sect. 1.

(t) Terence in  
Andria, Act. 1.  
Sce. 5.

(u) Coal from  
the Altar, p. 60.

(x) pag. 31.

(y) Vel. Pa. 1.2.

scribler seemes to conceive, but to all other Christian Crowns, and chalenged by all Christian Princes accordingly. (t) *Proh deum atque hominum fidem!* that ever man should write thus, and beleve his Creed, in that which doth relate to the day of Judgement. For sure the Doctor saith as much, as all your studied nothing comes to, that the said power did (u) *anciently belong* (what, to this Crown alone, as you make him say? No but) to all Christian Kings, (good Sir note this well) *as before any of them to the Kings of Iudah, and amongst others to ours also.* Not unto ours alone, but *among others to ours also.* Or if this yet be no foule dealing, we will try once more. You tell us, with great joy no question, (x) *That to maintain that Kings have any part of their authority by any positive law of nations, (as this scribler speaks of a jurisdiction, which either is or ought to be in the Crown by the ancient lawes of the Realm, and is confirmed by 1 El. c. 1.) is accounted by that great personage (the L<sup>d</sup> Chancellour Egerton) an assertion of a treasonable nature.* But by your leave a little Sir, that passage of a jurisdiction, which either is or ought to be in the Crowne by the ancient lawes of the Realm, is not the Doctors, but Sir Edward Cokes, and cited from him who you have honoured with the title of a deep learned man in his faculty, p. 25. affirming there that he *hath stated the whole question rightly*: as here, immediately on the recitall of the words before repeated, you take great paines, more than you needed, to give his words a faire construction. If it was rightly said by Sir Edw. Coke, why not by the Doctor? If no such treasonable matter in the one, why doe you charge it on the other? This is the thing complained of in the Court-historian: (y) *Invidiam non ad causam, sed ad voluntatem personarumque dirigere.* But yet Gods blessing

blessing on your heart for your affection to Sir *Edward*: you deale with him far better and more honestly, than with your Lords great Master, the L<sup>d</sup> Chancellour *Egerton*: whose words you chop off with an hatcher, as if you wanted patience to heare him out. You cite him in your margine thus: *It was never taught but either by Traytors, (as in Spencers bill in Edw. 2. time,) or by treasonable Papists, (as Harding in the Confutation of the Apologie) that Kings have their authority by the positive law.* Why stop you there? why doe you not goe forwards like an honest man? Have you a squinancie in your throat, and cannot? I will do it for you. Reade on then, <sup>(2)</sup> *“by the positive law of nations, and have no more power than the people hath, of whom they take their temporall jurisdiction; and so Ficlerus, Simanca, and others of that crew: Or by seditious Puritanes and Sectaries, as Buchanan de jure regni apud Scotos, Penry, Knox, and such like.* This is flat felony, beleeve mee, to rob your Readers of the best part of all the businesse. For here we have two things which are worth the finding: First what it is, which, as you say, is by that honourable personage made to be of *treasonable* nature: viz. not onely to maintaine that Kings have their authority by the positive law of nations, but that they have no more power than the people hath. Next, who they be that teach this doctrine, not onely *Traitors*, and *treasonable Papists*, as you make him say, but also *seditious Sectaries and Puritanes, Buchanan, Knox, and Penry*, and such like. Nor was it taught by them, the leaders onely, but as it followeth in that place, by *these, and those that are their followers, and of their faction, there is in their pamphlets too much such traiterous*

<sup>(2)</sup> case of the  
Post. nat. p. 99.



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*seed sowne.* The *Puritans* are, I see, beholding to you, for lending them so fine a cloake to hide their knavery. And hereupon I will conclude, how great a *Royalist* soever you pretend to be, *you love the King well, but the Puritans better.*

(a) pag. 32.

From the originall and fountaine of the soveraigne power, wee must next follow you unto the exercise thereof. And here you aske the question, (a) *How doth the Doctor make it appeare, that his most excellent Majesty hath commanded any such matter? or that there is (as he avows) any publick order for the same? viz: for placing the Communion Table Altar-wise.* To this you answer, (for you play all parts) that he shall make it cock-sure by three *Apodicticall demonstrations*: which are, as afterwards you dispose them, the *practice of his Majesties Chappell*, the *Queenes Injunctions*, and his most excellent *Majesties declaration about S. Gregories*. But first, before we proceed further, let mee aske one question: Where doe you finde the Doctor say that his most excellent Majesty hath *commanded* any such matter? No where, most certaine, in the booke; nor any where that I can tell of, but in the mint of your imagination, where there is coynage all the yeere of these poore (b) *double ones*. The Doctor saith indeed, "His sacred Majesty hath already declared his pleasure in the case of *S. Gregories*, and therefore by given *incouragement* to the *Metropolitans, Bishops*, and other *Ordinaries*, to require the like in all the Churches committed to them. \* *Incouragements* are no *Command*, you had best say so howsoever. For if they were, I could soone tell you in your eare, who is a very disobedient subject. But let that passe, *cum ceteris erroribus*, and see if that be better which comes after

(b) Double a piece of brasse coyn in France, of which five goe to an English penny.

(c) *Coal*, p. 63.

after next. I would faine hope some good of you, but I finde no ground for it: you misreport him so exceeding shamelesly in every passage. The first (you say) of his *three Apodicticall demonstrations*, (as you please to slight them) is, that it is so <sup>(d)</sup> in his Majesties Chappell, where the ancient Orders of the Church of England have beene best preserved, and without which (perhaps) we had before this beene at a losse amongst our selves for the whole forme and fashion of divine service. The Chappell of the King being the best Interpreter of the law which himself enacted, wherein the Communion Table hath so stood as now it doth, sithence the beginning of *Qu.* Elizabeth, what time that Rubrick in the Common-prayer-booke was confirmed and ratified. Thus you report the Doctors words, and with shame enough. The Doctor saith not any where, (exclusively of the Cathedralls, as you vouch him here) that the *ancient Orders of the Church of England have beene best preserved in his Majesties Chappell, without the which* (perhaps) we had been at a losse, &c. These are your words, and not the Doctors. The Doctors words are these:

“(e) For certainly the ancient orders of the Church of England have beene best preserved in the Chappels of the Kings Majesty, and the Cathedralls of this Kingdome (good Sir marke you that;) without the which, perhaps, we had before this beene at a losse amongst our selves, for the whole forme and fashion of divine service. Here you leave out, most wilfully, to say no worse, and the Cathedralls of this Kingdome, not so much to belye the Doctor, as to devise some quarrell with his Majesties Chappell, which you cast many an evill eye at. And thereupon conclude most gravely, (f) *To what use serve our grave and wor-*

Cap. 2.

(d) pag. 32, 33.

(e) Coal from the Altar. p. 26, 27.

(f) pag 35.

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*thy Metropolitans, our Bishops, our Convocation house, our Parliaments, our Liturgies, hedged in and compassed in with so many Lawes, Rubricks, Proclamations, and Conferences, if we had been long before this at a losse in England for the whole form and fashion of divine service, but for one Deane, and so many Gentlemen of the Kings Chappell. Lord what a grosse of words is here drawne together, to fight with nothing but a poore fancy of your own; at most with one poore Deane, and a few simple gentlemen of that contemptible place, the Kings Chappell Royall. Lesse strength, and fewer weapons would have beene sufficient, to drive this silly troope before you; whom you might easily have scattered with your very breath, and made them waite upon your triumph at the first words speaking. Dicite Io Paan, & Io his dicite Paan. Never did any story tell of such a conquering combatant, since King William the Conquerour.*

As little truth you use in citing of the other passage from the Doctors text; and far lesse modesty in your second onset on his Majesties Chappell. You make the Doctor say, *The Chappell of the King, being the best Interpreter of the law which himselfe enacted, wherein the Communion table hath so stood as now it doth, since the beginning of Queene Elizabeth, &c.* and then flie out upon him without all pittie, (g) *Where did the man ever heare of any Chappell in the Christian world, that gave forme and fashion of divine service, to whole Provinces?* Good Sir have patience but a little, I will pay you all. And tell me I beseech you first, where did the Doctor ever say they should? The former place you gueldded in the very middle, and this you cut off in the end. Take the whole passage as it lieth together, (h) you will

g) pag. 35.

h) Coall from  
the Altar, 51, 52.



will finde it thus. " For if wee looke into the former  
 " practise either of the *Chappels* of the King, the best  
 " *Interpreter* of the law which himselfe enacted, &c.  
 " as before we had it : or of *Collegiate and Cathedrall*  
 " *Churches*, the best observers of the forme and order  
 " of Gods publike service; the Vicar had good war-  
 " rant for what he did. Here you leave out again the  
*Cathedrall and Collegiate Churches*, to pick a second  
 quarrell with his Majesties *Chappell*: the Doctor say-  
 ing no where, as you make him say, that the Parochi-  
 all Churches are to precedent themselves (expresly  
 and exclusively) by the Chappell Royall (though had  
 he said so, you would hardly make your part against  
 him) but that they are to precedent themselves by the  
*mother Churches*. Finding such store of *Spanish, French,*  
*Italian, Greeke, and Latin* cited in your *Margin*, onely  
 out of a poore ambition to shew your store: I need not  
 doubt but you can understand a peece of *English*.  
 Reade me this therefore which occurs in the 6. Pa-  
 ragraph of the second Section, (i) immediately upon (i) *Coal. p. 27.*  
 these words, *Without the which perhaps we had before*  
*this beene at a losse amongst our selves for the whole forme*  
*and fashion of divine service.* For there it followeth,  
 " And therefore if it bee so in the *Chappels* and Ca-  
 " thedrall Churches, as the Epistoler doth acknow-  
 " ledge, it is a pregnant argument that so it ought to be  
 " in the Parochials, which herein ought to precedent  
 " and conform themselves, according to the patterne  
 " of the Mother Churches. *The Mother Churches*,  
 note you that; not the *Mother Chappels*. So that you  
 might as well have saved your needlesse disputation,  
 about the inward and the outward motion of the Prin-  
 ces minde; as those most triviall, and indeed unduti-

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(k) pag. 35,  
36, 37.

(l) pag. 36.

(m) pag. 114.

full inferences which you make upon it, *I have heard often of a mother Church, but now behold a mother Chappell*, p. 42. and worse than that, *Teach not the daughter therefore against all antiquity, to jet it out before the mother*, p. 37. you might have also spared your (k) severall observations of publishing the new Missall by Pope *Pius Quintus*, not at the sacred Chappell, but *S. Peters Church*; the *merry case*, (or, as you should have called it, the ridiculous case) of *S. Martins hood*; the distinct service in the Chappells of *Salamanca*, from those that are in Parish Churches; the severall uses of singing service in this Church, the ancient courses in some others. All these are onely royes to take up the time with, and conclude nothing to the purpose which we have in hand, as they confute not any thing that the Doctor saith. Yet since you speake so despicably of his Majesties Chappell, and the use thereof; (l) as one that *never heard till now the use of the Chappell*: I trust you will not say that the Kings Chappell is set out in a contrary way, to that required in a law of the Kings owne making; or that the constant usage of the Chappells in this particular, since the first making of that law, may not be thought to be a good *Interpreter* of the law it selfe. You know the old saying well enough, that *praxis sanctorum, est interpres praeceptorum*. And therefore being it hath beene still, as now it is, in *K. Edwards Chappell*, whom the (m) *judicious divine*, *Mr. Hooker* calleth *Edward the Saint*, and *Queene Elizabeths*, and of *K. James*, and of his Majestie now living, (whom God long preserve) whom your self have honoured with the style of Saint: We may conclude, that the Kings Chappell in this kinde, or the Kings practise in his Chappell, may be, and is the best *Interpreter* of those

those *Rubricks, Lawes, and Canons*, which you elsewhere speake of. Nor could you preach a worse, though perhaps no more welcome doctrine to your deere disciples, than that his Majesties *Chappell* is not ordered as it ought to be : who presently might make this use thereof, that they would be as little carefull to observe the law in their severall Parishes. *Regis ad exemplum*. You know right well what follows, though you will not follow it. If therefore the Communion table doe stand *Altar-wise* in his Majesties *Chappell*, as most sure it doth ; and that *it be a sinne against many precepts, to doubt or whisper, but that the King doth wisely and religiously in it*, as p. 34. you say it is : why should not that give law to the *Parish-Churches* ; or why should you debarre them from a *conformity* with that, which seemes so *wisely and religiously done*, in the *Chappell Royall* ? Here is a riddle indeed, if you talke of riddles.

Having been bold, (as never any man was more) with his Majesties *Chappell*, you cannot leave off so, but you must have a fling at *Qu: Elizabeth*, and hers: and <sup>(n)</sup> *wish* <sup>(n)</sup> pag. 37. *the Doctor had not named at all the beginning of Qu: Elizabeth*. For then say you, *there was an Altar in the Chappell, and the very old masse officiated thereupon*. The *very old Masse* ? What is your meaning ? I hope you doe not thinke, though you speake suspiciously, that that which hath beene since officiated thereupon, is a *Masse* too, though somewhat *newer* (°) ; the *English Masse*, as your good friends the *Puritans* have been pleased to call it. Nor need you be so sorry for naming the beginning of *Queen Elizabeth*, as if you would have passed it over with a *Soit pour non dict*, for feare the *Doctor* (of whose credit you are very carefull) should

(°) *Missale Anglicanum, in Alt. Damasc. p. 716.*



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should be suspected for some hopes of having the *old Masse* set up againe : as p. 51. you tell him what great hope he hath, of having one day an Altar and a sacrifice for joy of his diagram. The Doctor speaks not of placing the Communion table, so as it stood in the beginning of *Queen Elizabeth*; but saith (p) that in the Chappell Royall it hath so stood as now it doth, since the beginning of *Queen Elizabeth* : i. e. for 80. yeares together without interruption or alteration. In the beginning of her raigne, and ever since the beginning of her raigne; are two different things : and this you could not but observe, but that you had a minde to quarrell with that excellent Lady; for which I trow, your brethren, who now so much adore her memory, will conn you little thanks in private. For whereas that most excellent Lady followed therein the practise of her brother (q) King *Edw. 6.* and kept her Chappell up in that forme and order as was most fit both for the decencie of Gods publike service; and the magnificence of her owne royall State : wee are now told that this was done (r) *Pour flatter les Catholiques, & les Princes estrangers*, only to flatter with the *Catholiques*, (this flattering with the *Catholiques*, you very cunningly left out in your translation) and with forraigne Princes. Nay, if *Du Chesne* may be beleaved (or rather if you may bee beleaved that belie *Du Chesne*) all this was done, not out of piety, but policy : (s) *Et par my cette innovation laissa plusieurs choses qu'elle jugea indifferentes, come les Orgues, les Ornaments d'eglise, quoy que plus pour police que pour religion* : as you cite the words. *Andre du Chesne*, an honest man than you, tells us no such matter. For having named the *Organs and Ornaments of the Church*, (t) he brings in Musick, the

(p) Coal. p. 51.

(q) Vide Bish:  
Hoopers 3. Ser-  
mon on Jonah,  
before K. Edw.(r) pag. 38. in  
marg.(s) Ibid. in  
marg.(t) Histoire d'  
Angleterre l. 21.  
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the names and dignities in the Ecclesiasticall Hierarchie, Arch-Bishops, Bishops, Canons of Churches, Curates, Priests and Deacons, as also Lent, and abstinence from flesh on Fridayes and Saturdayes. Then addes, what you have made him say of Organs, & the Church Ornaments, (and not the *Ornaments of her Chappell onely*) that this was done *plus pour police, que pour religion*, more for policy than religion. Which words, if you observe him well, are not to be referred to all that went before (for then Arch-Bishops, Bishops, Priests and Deacons had beene retained onely in point of policy) but to the keeping of *Lent* and other fasting dayes. Wherein *du Chesne* hath spoke no more than what is extant in the Statute of 5. *Eliz. cap. 5.* where it is said expressely, that the *forbearing of flesh was meant onely politickly, for the increase of fishermen and mariners, &c.* Or if you thinke, as I do, that he did not consult the Statute for it; then out of doubt, he borrowed it from (u) *Sanders de schismate Anglicano*, where it is said *terminis terminantibus*, in this case of *Lent*, and fasting dayes, and in this onely, *Non religionis, sed publici tantum commodi causa hoc ipsum mandari.* Your other *French-man*, the freedome of whose language you so much commend, tooke his hint from the same hand also: and you are but a Doctor *Slanders*, to joyn with him and them in any thing, which tends to the dishonour of so brave a Lady. This said, you wheele about to fetch another blow at the *Queenes Altar*, placing a *crucifixe* on the same, (which stood there but a little while) and then demand whether the Parish Churches were to take patterne by this, when as *not any of the subjects might in their private houses possesse a crucifixe.* For prooffe of which

(u) *In lib. 3.*

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(x) pag. 39.

(y) I leave him  
to my Margin,  
where he shall  
finde two or  
three French-  
men, who out of  
the freedome of  
the nation, will  
be sure, parler  
tout, &c. p. 39.

(z) part 3. p. 42.

(a) pag. 40.

(b) Injunct. for  
Tables in the  
Church.

which you cite the 45. Article of &c. for the *Regall visitation*, viz. (x) *Whether you know any that keepe in their houses, any undefaced Images, tables, pictures, and cut off all the rest with an &c.* Reade on then, *pictures, paintings, and other Monuments of fained and false miracles, pilgrimages, Idolatry, and superstition, and doe adore them.* Voyla Monsieur, not the possessing, but the adoring of the crucifixe, was enquired into. Welfare the French-men yet, who (y) out of the freedome of their nation, will be sure, parler tout, and conceale nothing that ever they heard of. You have a more retentive faculty, and you make your best of it. Your next quotation, that *Images of Christ be not onely defects, but also lies*, for which you vouch the *Homily* against the *perill of Idolatry*, is *axiomaticum dictum*, nothing unto the point in hand; but that you are a venturous gamester, and love to have at all, whatsoever it cost you. For if you take the reason of the *Homily* with you, (z) which is, that *of the God-head which is the most excellent part of Christ, no Image can be made*: it will appeare that in the meaning of the *Homily*, the images or picture of a mortall man, may not be only called a *defect*, but a *lie* also; because no picture can be made of the *soule*, which is the most *excellent part* of the whole man. But either speak more unto the purpose, or else hold your peace.

The Doctors 2. Argument, (according as you please to new mould his booke) is taken (you say) from the *Queens Injunctions*; more *pertinently*, (a) you confesse, than was the former frō the *Queens Chappell*, but that it hath not any solidity to rest upon. Why so? Do not the *Queens Injunctions* say, (b) that if the Altar were tooke downe (which they commanded not) *the holy Table should be decently made, and set in the place where*



where the Altar stood, and there commonly covered as thereto belongeth. Yes, but you say, (c) there followeth somewhat which this false fingred Gentleman left out, viz. *and as shall be appointed by the Visitors*: Thereupon you conclude that placing and adorning of the table was referred to the Commissioners, who in their Orders, tertio of the Queene, appointed *That the table should stand where the steps within the Quires and Chancels stood, and should be covered with silke or buckram*: and having said so, winde your horne, (d) and blow the fall of the Injunction. In all this there is no solidity, and as little truth. Those words, *and as shall be appointed by the Visitors*, relate not to the placing of the table, which was determined of in the Injunction, but to the covering of the same, wherein the said Injunctions had determined nothing. For marke the words; "*The holy Table in every Church shall be decently made, and set in the place where the Altar stood; What more? and there commonly covered as thereto belongeth, and as shall be appointed by the Visitors; & so to stand, saving when the Communion of the Sacrament is to be distributed, &c.*" What thinke you now? what is referred unto the Visitors, the placing of the table, or the covering only? Not the placing surely, as you finde in the last period of the said Injunction; viz. *And after the Communion done, from time to time (not till the Visitors should determine otherwise) the same holy Table to be placed where it stood before.* Then for the Orders of the yeare 1561. can you finde any thing in them that crosseth the Injunction? Take the whole Order as it lieth, and then winde your horn. (e) "*It is ordered also, that the steps which be as yet at this day remaining in any Cathedral, Collegiate, or Parish Church, be not stirred or*" altered.

(d) And there, if you be a good Hunts man, you may winde your horne, and blow the fall of that Injunction. p. 41.

(e) Orders taken the 10. day of Oct. &c. Order 4.

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"altered, but be suffered to continue. And if in any  
 " *Chancell* the *steps* be transposed, that they be not  
 " erected againe, but that the *steps* be decently paved,  
 " where the *Communion Table* shall stand out of the  
 " times of receiving the Communion, having thereon  
 " a faire linnen cloth, with some covering of filke,  
 " buckram, or other such like. for the cleane keeping  
 " of the *said cloth*. No order here, for altering the  
 Communion table from that place and posture in  
 which it had beene situated by the *Queenes Injuncti-*  
*on* : or that it should stand *where the steps within the*  
*Quires or Chancels stood*; much less, as you have made  
 it in your falsified Copie of the Bishops letter ;  
*where the steps to the Altar formerly stood* : as if they  
 would not have it stand close along the wall, but neere  
 unto the *steps*, and so from the wall, as you thence most  
 shamefully collect. Now whereas it is appointed fur-  
 ther in the said *Orders*,<sup>(f)</sup> that *there be fixed upon the wal*  
*over the said Communion board, the tables of Gods pre-*  
*cepts imprinted for the said purpose*; or as in the<sup>(g)</sup> *adver-*  
*tisements* of An. 1564. *upon the East-wall over the said*  
*table* : the Doctor laying all together concluded thus,  
 that being the table was (by the *Injunction*) to bee  
 placed where the Altar stood, above the steps, (as by  
 the *Orders*,) and under the Commandements (as by  
 the *Orders and Advertisements*;) therefore it was to  
 stand all along the wall. Against this you have no-  
 thing to replie, but bold conjectures.<sup>(h)</sup> *Why not* al-  
 well in the place of the steps, and endwise to the wall?  
 and <sup>(i)</sup> *why not* the Commandements over the Com-  
 munion board, that is, in some higher place where  
 they may be seene, although the table stand in the  
 midst of the Quire: and *why not* <sup>(i)</sup> over the Commu-  
 nion

(f) Order 5.

(g) Advertisements partly  
 for due order,  
 &c. Printed.  
 1584.  
 P. A. 4.2.

(h) pag. 42.

(i) pag. 43.

nion table, that is, over the end of the table: I see you are excellent at *Tick tack*, as you have beene alwaies, and will not let a *why not* passe, if it come in your way. But this is, as *Domitian* said of *Seneca's* stile, *Arena sine calce*; and hangs together, as we say in the *English* proverb, like pebbles in a wither. But so, it seemes, you will not leave us. You have another answer to the *Queenes Injunction*, touching the setting of the table in the place where the Altar stood: which is, that it might stand above the steps with the end Eastward, and the side Northward, and (1) yet obey the words of the *Injunction*, and be in the place where the Altar stood. How for Because, say you, the *Injunction* was directed to her Majesties subjects, not to her *Mathematicians*, and therefore was more likely to use the terme of a common and ordinary, than a proper and *Mathematicall* place. And so the place of the Altar, in this *Injunction*, is not all and in all dimensions, but some part onely of the room which the Altar filled. I gather by your style, you are some great body, some *Minister*, as the *Licence* stiles you; & doubt not but you have many servants, although not many *Mathematicians*, attending on you. And let me put you a familiar case, this once. It is a thing I use not often. Suppose you have an old *side-board*, or *Court-cupboard* standing in your dining-room; & you command your servants (being no *Mathematicians*, suppose that too) to take the said old *side-board*, or *Court-cupboard* away, & set another in the place: If he should set it end-wise, where the other stood side-wise, would not your bloud be up, and your black staffe about his eares? Your difference out of *Aristotle* between *τὸ πρὸς τὸν ἄλτο* and *τὸ πρὸς τὸν ἄλτο* serves for nothing here, more than to make a shew, and to deceive poore people that understand it not. And yet in confidence of the cause, you tell the Doctor,



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(m) pag. 45.

(n) Horat.

(o) Virgil.

(p) pag. 47.

Or, that <sup>(m)</sup> for the great pains he hath taken, with his line and levell, in finding out the place where the Altar stood; he might have spared it all against the building of a new Pigeon-house. <sup>(n)</sup> *Naturam expellas furca licet*; I see there's a prophaneſſe in your bones, which will never out. Never did man ſpeak of ſacred things, with ſo little reverence. *Dreſſers*, and *Pigeon houſes*, and whatſoever ſcandalous conceit comes next to hand, we are ſure to heare of. It would do better, as I take it, if when you write next of a ſacred argument, ſome boy or other might cry out to you, as heretofore the *Prieſt* did when he was to ſacrifice, <sup>(o)</sup> *Procul hinc, procul eſto prophane*. And ſo much for your firſt and ſecond answers, to the *Queenes Injunction*.

Now for the 3. in which you have diſpoſed the flower of all your Armie, your very *Ianizaries*, you tell us with like confidence, that <sup>(p)</sup> if by theſe *Injunctions*, the table was to ſtand where the Altar ſtood; then ſhould the ſaid *Injunctions* vary from the rites, which but few daies before had been preſcribed by Parliament, to be uſed in the booke of Common-prayers. How prove you that? Marry ſay you, the *Minister* appointed to read the *Communion*, is directed to read the *Commandements*, not at the end, but the North ſide of the table, which implies the end to be placed towards the Eaſt great window. 2. It was practiſed ſo in K. Edwards time, as is (not proved, but) endeavourd to be proved out of the troubles at Francoturt. 3. Becauſe it is very likely that Cox, Grindall, and Whitehead (being halfe the number of the peruſers of the Liturgie which was to be confirmed in the Parliament following) would obſerve that ceremonie in placing the *Communion-table*, which themſelves abroad, and at home had formerly practiſed. Theſe are the Arguments we muſt truſt to, to  
confirm

confirm the point; but these will not do it : for they are onely say-soes, and no proofes at all; and might as justly be denied by us, as venturously affirmed by you. But we will scan them severally, beginning first with that comes last, and so proceeding *ascendendo*, untill all be answered. First then, *Cox*, *Grindall* and *Whitehead*, made not up halfe the number of the Perusers of the Liturgie. The Author whom you cite, (q) names us eight in all, *Parker*, *Bill*, *May*, *Cox*, *Grindall*, *Whitehead*, *Pilkington*, and *Sir Thomas Smith*; all joynt-Commissioners in the busines. So that unless it may be proved that three and three makes eight; (and if it may be proved you are more cunning at Arithmetick, than in all the *Mathematicks* beside :) *Grindall*, and *Cox*, and *Whitehead* made not halfe the number. But let that passe for once, how shall wee know that they did place the Communion-table end-long, both at home and abroad? For this we are directed to the *troubles at Francofurt*, pag. 23. and 24. in which there is not any word that reflects that way. All we finde there, is the recitall of a letter sent from the conformable *English-men* at *Strasburgh* to the *schismaticall congregation* of the *English-men* in *Francofurt*, about reducing them unto the booke of Common-prayers established in the latter end of *K. Edward 6.* which letter was delivered to them, by *Mr. Grindall* and *Mr. Chambers*, and signed by 16. of their hands, *Grindalls* being one; but not one word of *Cox* or *Whitehead*. Or grant this too, that *Grindall*, *Cox* and *Whitehead* placed their Communion table, end-long, when they were abroad, and might be fearefull of offending those amongst whom they lived : yet would it be no good conclusion, that therefore they

(q) Camden in  
Eliz. An. 1558.

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(r) *It being very like, that Cox, Grindall, &c.*  
pag. 47.

(s) *which the writer of the Letter intended to prove.*  
pag. 46.

(t) pag. 47. 48.

(u) *Displaying of Protestants.*  
An. 1556. p. 81.

appointed it should be so here, where they were safe and out of danger; and had the countenance of the Queene, who liked old orders very well, for their encouragement. You saw this well enough, and therefore dare not say it for a certaine, but (r) *a likely matter*: and likelihoods, I trow, (except it be for you) are no demonstrations. This said, your second argument about the practise in K. *Edwards* time, endeavoured to be proved from the *troubles at Francofurt*, is already answered: Your poore (s) *indeavours*, and your simple *likely-hoods* may well go together. Nor is there any thing in all that relation, which concernes this practise; more than a summary of the orders in K. *Edwards* booke drawne up by *Knox* and others of that crew, to be sent to *Calvin*; by his determinate sentence to stand or fall: where it is onely said, that *the Minister is to stand at the North-side of the table*. Which being a recitall onely of the *Rubrick* in the Common-prayer booke, makes but one Argument with the first; or helps, God wott, but very poorly for the prooffe of that. But where you knock it on the head, with saying that the placing of the table end-long, with one end towards the East great window, was the last situation of that table in K. *Edwards* time; and call (t) *Miles Huggard* for a witness: most sure *Miles Huggard* tels you no such matter. (u) For thus saith *Miles*. *How long* were they learning to set their table, to minister the said Communion upon? First they placed it aloft, where the *high Altar* stood. Then must it be set from the wall that one might go betweene: the Ministers being in contention on whether part to turne their faces, either towards the West, the North, or South. Some would stand



“stand west-ward, some north-ward, some south-ward. How say you now? Doth *Miles* say any thing of placing the table end-long? No point. He saith it was removed from the wall where at first it stood, that one might goe between the said wall and it; and so I hope it might standing *North* and *South*: but that it was placed *endlong*, not one word saith *Miles*. Cap. 2.

Your *out-works* being taken in, come wee unto the *fort* it selfe, the *Rubrick*: where it is said, *the Minister standing at the North-side of the Table, shal say the Lords Prayer*. The Doctor answered this before in his *Coal* from the *Altar*, viz. (x) “*That being in all quadrangular* (x) *Coal* p. 13.  
“and *quadrilaterall* figures there were foure sides,  
“though commonly the narrower *sides* be called by  
“the name of *ends*: the Minister standing at the *north-*  
“*end* of the table, doth performe the *Rubrick*, the  
“table standing in the place where the *Altar* stood;  
“as well as standing at the *North-side*, in case it stood  
“with one end towards the East great window. And  
“this he did conceive the rather, because that in the  
“Common-prayer booke done into *Latine*, by the  
“command, and authorized by the great Seale of  
“*Qu. Eliz.* it is thus translated, *Ad cuius mensa Sep-*  
“*trionalem partem, Minister stans, orabit orationem*  
“*dominican*; that the Minister standing at the *North-*  
“part of the table shall say the Lords Prayer. This is  
the summe of his discourse: what reply make you?  
First, entering on a vaine discourse, touching the  
raptures of the soule, when it is thoroughly plunged in  
the study of the *Mathematicks*, and therein shewing  
your notorious ignorance, in mis-reporting the in-  
ventions of *Archimedes* and *Pythagoras*, which wee  
will tell you of hereafter; you fall on this at last for

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(y) pag. 52.

(z) pag 49.

(a) pag. 53.

(b) pag 57.

the maine of your answer. (y) *Loquendum est cum vulgo*, when we speake to the people of a side, we must take a side as they take it; and that the Doctor was too blame to dispute out of Geometry against custome, and that with people which are no Geometricians: (z) *Poore subjects* that are penally to obey Lawes and Canons, not being to be spoken to according to the Rules of Art. (a) You tell us further, that every Art hath to it selfe its owne words of art, and thereupon produce an Epitaph on the Chanter of Langres, full of odde muscicall notes, and pretty crotchets in that chanting faculty. And with another tale (b) of Euclide, and certaine Diagrams drawne in the sand by the Egyptians; advise the Doctor to remember, that the Rubrick was written for the use of the English, and not of the Gypsies. Of all this, there is little that requires an answer, consisting all of flourishes, and fencing-tricks; but not one handsome ward to keepe off a blow. For speake man, was that Rubrick written for the Laitie, or for the Clergie; for the poore subjects, as you call them, or a learned Ministry? I trust you are not come so far, as to beleieve that every Cobler, Tayler, or other Artizan, may take his turne, and minister at the holy Altar: though you have something here and there, which without very favourable Readers may be so interpreted. If so, as so it was, the Rubrick being onely made for the direction of the Clergie, and amongst those the Ministers of Lincoln Diocese, (whom I presume you neither will nor can condemne of so much ignorance:) why doe you talke so idly of poore subjects that are penally to obey lawes and Canons, and ignorant people that are not to be spoken to by Rules of Art?

But this, it seemes, hath beene your recreation onely.

onely. For (c) *not to dally with us longer*, you tell the Doctor, *that learned men in these very particular ceremonies, which we have in hand, have appropriated the word sides to the long, and the word end, to the short length of an oblong square.* This, if well done, is worth the seeing: and how prove you this? Gregory the 13. who had about him all the best *Mathematicians in Europe*, when he renewed (or changed) the *Calendar*, doth call them so in his *Pontificall*. *Non sequitur.* This is the strangest sequele that I ever heard of. Nor can it possibly hold good, unlesse it had beene said withall, that in the setting out the said *Pontificall*, he had consulted with those *Mathematicians*, in this verything, by whose advise and counsell he renewed the *Calendar*. And be that granted too: what then? Why then say you, in his *Pontificall* he makes no more sides of an *Altar*, than of a man, to wit, a right side, and a left side; calling the lesser squares, the anterior and posterior part thereof. For prooffe of this, you cite him thus: *Etthurificat Altare undique ad dextrum & sinistrum latus*, pag. 144. And then againe, *in anteriori & posteriori parte Altaris*, pag. 142. of your Edition, *Venet.* 1582. being in mine of *Paris*, 1615. pag. 232. & 247. But cleerely this makes good what the Doctor saith. For the *anteriour* part must needs be that at which the *Priest* stands when hee doth officiate; which by their order, is with his face to the East: and the *posteriour*, that which is next the wall, which pag. 183. you call the back-side of the *Altar*. And then it must needs be, that the two sides thereof, as they are called in the *Pontificall*, must be the North-end, and the South-end, which justifieth directly the Doctors words, when he affirmeth (d) that the *Rubrick*, (according to

(d) *Coat from the Altar.* p. 24.



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“ the meaning and intent thereof ) is aswell fulfilled  
 “ by the Minister, standing at the North end of the  
 “ Table, placed along the wall, as at the *north side* of  
 “ the same standing towards the window. I hope you  
 have no cause to brag of this discovery. That which  
 comes after, concerneth the translation of the booke  
 of Common prayer, <sup>(e)</sup> by *Walter Haddon*, as you con-  
 jecture : which you except against, as recommended  
 to a few Colledges, and not unto the Church of *Eng-  
 land* : and yet acknowledging in your *margin*, that it  
 was recommended unto all the Colledges, which are  
 the Seminaries, no doubt, of the Church of *England*.  
 2. That it never was confirmed by Act of Parliament,  
 or by K. *James* his Proclamation ; but take notice of  
 the authorizing thereof under the great Seale of Qu.  
*Elizabeth*, no lesse effectually for that purpose than a  
 Proclamation. 3. That in that translation <sup>(f)</sup> the *Ca-  
 lendar* is full of Saints, and some of them got into red  
 scarlet ; which howsoever it may cast some scandall  
 on the *Queene*, (whom you have a stitch at) is nothing  
 to the prejudice of that translation of the *Rubrick*.  
 4. That Dr *Whitaker*, when he was a young man, was  
 set by his *Vncle*, the *Deane of Pauls*, to translate it again  
 into *Latine*, which makes you thinke that *other version*  
*was either exhausted, or misliked*. Misliked you cannot  
 say, till you bring a reason ; and if it was so soone ex-  
 hausted, it is a good argument that it was well done,  
 and universally received. Lastly, you fly to your old  
 shift, affirming, that those times considered, the *Li-  
 turgie* was translated rather to comply with the *forraigne*,  
 than to reigle and direct the *English Churches*. Which  
 were it so, yet it makes nothing to this purpose. For  
 whether it be *pars septentrionalis*, the northerne part,  
 or

(e) pag. 56.

(f) pag. 57.

or *latus septentrionale*, the northerne side, it must be equally displeasing to the *forraigne Churches*, (for you meane onely those of the Church of *Rome*) in which the *Priest* officiating is injoynd to stand *in medio Altaris*, with his back towards the people; being a different way from that prescribed the Minister in the Liturgie of the Church of *England*. Certes you doe but *dallie* in all you say; and shew your selfe a serious trifier, but a sorry disputant.

*Securi de salute, de gloria certemus* (g.) I must have one pull more with you about this *Rubrick*; and since you give so faire an hint, about the *Statute* which confirms it. The Parliament 1. of Qu. *Elizabeth* began at *Westminster*, Jan. 23. An. 1558. and there continued till the 8. of *May* next following: in which there passed the *Act*, for uniformity of Common prayer, and service of the Church, and administration of the Sacraments, cap. 2. Together with this *Act* there passed another, inabling the Queene to delegate what part she pleased, of her supream power in *Ecclesiasticis*, to such Commissioners as she should appoint, according to the forme in that *Act* laid down. Presently on the dissolving of the said Parliament, the Queene sets out a booke of *Injunctions*, as well to the Clergie, as to the *Laitie* of this Realme: in one of (h) which *Injunctions*, it is cleere and evident, that howsoever in many and sundry parts of the Realme, the *Altars* of the Churches were removed, and *Tables* placed for the administration of the Sacrament: yet in some other places the *Altars* were not then removed, upon opinion of some other order to be taken by her Majesties Visitours. This put together, I would faine have leave to aske this question: The *Rubrick* ordering that the Minister should stand at the

(g) Tacit. de vit. Agric.

(h) Injunct. for Tables in the Church.

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*north-side of the Table*, (there where tables were;) and in so many places of this Kingdome, the *Altars* standing as before: where should the Minister stand to discharge his duty? Not in the *middle* of the Altar, as was appointed in the Liturgie of K. *Edw. An. 1549*. That was disliked and altered in the Service-booke of the yeere 1542. confirmed this Parliament. Nor on the *North-side*, as you call a *side*: for that supposeth such a situation, as was not proper to the Altar. Therefore it must be at the *northern end*, or narrower side thereof, as before was said; or else no Service to be done, no Sacraments administred. The Parliament was so farre from determining any thing touching the taking downe of Altars, that a precedent Act 1 *Mar. cap. 3.* for punishment of such as should deface them, was by them continued. This was left solely to the *Queene*, the Metropolitan and Commissioners, to be done, or not done, as might seeme most convenient to them: and yet the Parliament confirmed that *Rubrick* for *standing at the north side of the Table*. And for the *Queene*, the B<sup>p</sup> yeelds it in his letter, that shee and her Commissioners (or as your altered Copie hath it, *she and her Counsell*) were content the Altars should stand still as before they did: the *Injunction* leaving it as a thing indifferent, and of no great moment, so that the Sacrament be duely and reverently administred. Neither did the Commissioners in their Visitation, determine any thing for taking downe of *Altars*, where they found them standing, that wee can meet with in their *Orders* of the yeere 1561. Nor need you stick at the word *Table*, mentioned in the *Rubrick*, confirmed in that Parliament, as if that did imply, or intimate the necessary taking downe of *Altars*. For you your selfe have



have told us, that sacrifice and Altars being relatives, **Cap. 2.**  
 no sooner <sup>(i)</sup> was the sacrifice abolished, but these (call <sup>(i)</sup> pag. 16.  
 them what we will) are no more Altars, but tables of  
 stone and timber; in the Epistle to the Vicar. So then,  
 that which was once an Altar, when there was a sa-  
 crifice, (the sacrifice of the Masse you mean) is now be-  
 come a table only; whether of stone or timber, that's  
 no way materiall: and therefore standing as they did  
 when the Act was made, the Minister could not pos-  
 sibly officiate at the north-side, unlesse you call the nar-  
 rower end, a side, as the Doctor doth; and as your  
 selfe doe, did you understand your selfe, out of the  
 Pontificall. Besides, the meaning of the Act is to be  
 considered, not the words alone: which was to fixe  
 the Minister to some certaine posture. For in K. Ed-  
 wards first Liturgie, An. 1549. the Minister was ap-  
 pointed, as before is said, to stand *in medio Altaris*,  
 with his back towards the people. After, when as  
 the King had commanded to take downe the Altars,  
 and to set up tables, then followed first a difference a-  
 bout the situation of those Tables; some being placed  
 like Altars, and some like tables, according as we have  
 it in the Acts and Monuments, part 2. pag. 700. Here-  
 upon followed that confusion which Miles Huggard  
 speakes of amongst the Ministers themselves: some  
 standing north-ward, some south-ward, and some west-  
 ward. For remedy whereof, it was appointed in the  
 second Liturgie, that hee, the Minister, should have  
 some certaine point, whereupon to fixe: your selfe af-  
 firming, <sup>(k)</sup> that this contention was determined by the <sup>(k)</sup> pag. 48.  
 Rubrick, still in force, for the North-side of the Table.  
 So that the meaning of the Rubrick being onely this,  
 to assigne the Minister some certaine point whereon to  
 fasten

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fasten his aspect, in his officiating at the holy table: that meaning is aswell complied withall, in standing at the north or narrower side thereof, placed along the wall; as standing at the longer side, with one end towards the East great window. Nay I will goe a little farther, and put it to consideration, (and no more than so) whether the Rubrick ordering that the Minister shall stand at the North side of the Table, doth not imply the Tables standing Altarwise, close along the wall, if within the Chancell; and close to the partition, if within the Church. And I propose it on this ground: Because in case it had been meant in the composeure of that Rubrick, that the holy Table should stand endlong, and farre off from the wall, or the partition, the fittest posture for the Minister had beene at the East-end thereof, with his face downwards, towards the people. Certaine I am, that in that posture he would be best both seene and heard of all the Congregation, (better by farre than standing at either side thereof either north or south) which seemes to be the thing most stood upon in the Bishops letter to the Vicar. But I propose this onely as a consideration; I affirme it not.

Next, wee must follow you to the third Argument of the Doctor, drawne from the exercise of that supreme power in *Ecclesiasticis*, which is invested in the King. For granting <sup>(1)</sup> that the *King may command a greater matter of this nature, than that the Table should be placed where the Altar stood*: you onely seeme to doubt <sup>(m)</sup> whether his Majesty hath any way declared his pleasure, that hee would have it so or not. Before you asked the Doctor where the King *commanded* it, as if not any thing but an expresse command,

(1) pag. 42.

(m) pag. 38.

mand, had the power to stir you : when other men, as wise as you, have thought the intimations of a Prince, in matters <sup>(n)</sup> of *indifferent nature*, (as you acknowledge this to be) sufficient inducements for a subject to conforme thereto. Now you have changed your style, and onely stand on the denyall, that his most sacred Majesty hath not in this case *declared his pleasure* : you meane, perhaps, not so declared it, as that it pleaseth you to obey his pleasure. The Doctor saith <sup>(o)</sup> in brieft, that *his sacred Majesty hath hereupon already declared his pleasure in the case of S. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed to them.* Your answer is as short, but not halfe so sweet, <sup>(p)</sup> that it is most untrue, that *his Majesty hath declared in that Act, one word of his pleasure hereupon* : i. e. (as you expound your selfe) *against the contents of the Bishops letter.* Most gravely spoken. What had his Majesty to doe with the *Bishops letter*, that he should signifie his pleasure thereupon, when as the merit of the same was not called in question ? *Aquila non capit muscas*, you know the proverbe. The businesse then in question, was the standing of the Table in *S. Gregories Church*, which by the Ordinary there, was placed *Altar-wise* : and his most sacred Majesty did thereupon declare his pleasure, approving and confirming the *Act of the said Ordinary*. You challenge this as most untrue, and presently fall foule on the poore man, for libelling against the Bishop, malicious falsifying of his Authors in every page : and finally (your owne turne served) for coming to that height of impudency, as *ponere os in cælum*, to out-face heaven it selfe, and mis-report the justice of

(n) The Bishop entering into a discourse of the indifferencie of this circumstance. p. 8.

(o) Coal. p. 63.

(p) pag. 58.



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(q) Virgil.

so divine a Maieſty. Why ſo? Becauſe, ſay you, if we abſtract from this Declaration, (which the bold man hath printed for an Act of Counſell) the allegations, which he, the ſaid bold fellow, calleth the relations of both parties; and his Maieſties iuſt pleaſure for the diſſolving of the appeale: the remainder will prove a full confirmation of the Bishops letter. If ſo, then (q) *frange leves calamos, & ſcinde Thalia libellos*, the Doctor tooke much paines to little purpoſe. And that it is ſo, you are peremptorie, as in all things elſe, becauſe the Declaration tels us, “ That the liberty given by the “ Communion booke, or Canon, for placing the “ Communion Table in any Church or Chappell “ with moſt conveniencie, is not to be underſtood, “ as if it were ever left to the diſcretion of the Pariſh, “ much leſſe to the particular fancie of any humorous “ perſon, but to the judgement of the *Ordinarie*, to “ whoſe place and function it doth properly belong “ to give direction in that point, both for the thing it “ ſelf, and for the time when and how long, as he may “ finde cauſe. Theſe are his Ma<sup>ties</sup> words indeed, *mentis aurea verba bracteata*, as you rightly call them: but they oppoſe not any thing that the Doctor ſaith. You finde not in the Doctor, that the placing of the holy table, or the interpreting of thoſe *Canons* and *Rubricks* which concerne it, was either left to the diſcretion of the Pariſh, or to the particular fancie of any humorous perſon in the ſame: which is the onely thing which that part of his Maieſties Declaration doth relate unto. That which the Doctor ſaith is this, that by the declaration of his Maieſties pleaſure in that preſent buſineſſe, there was *incouragement given to the Metropolitans, Bishops, and other Ordinaries* to doe the like:

like : *i. e.* to place the *holy table* in the severall Churches committed to them, as it was placed in *S. Gregories* by the *Ordinary* thereof. This I am sure, his Majesties words, which you applaud so, doe not contradict. And on the other side, that the whole Declaration laid together, gives that encouragement to the Ordinaries, which the Doctor speakes of, you might plainly see ; but that you had no mind that any Ordinarie should be encouraged to so good a work ; which you deride and scorn throughout your booke, as shall be shewn more fully in the next Chapter. Meane time, that all the world may see, how wilfully you shut your eyes, and stop your eares, against whatever is contained therein, which you like not of ; I will once more set down the said Declaration, and after, gather thence some few observations, either to cure you of your wilfulnesse, or to shame you for it.

At

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At VVhite Hall the third day of  
November, 1633.

Present, the Kings most excellent Majestie.

Lo: ArchB. of Cant.

Lo: Keeper.

Lo: ArchB. of York.

Lo: Treasurer.

Lo: Privie Seale.

Lo: D. of Lennox.

Lo: High Chamberlain.

E. Marshall.

Lo: Chamberlain.

E. of Bridgewater.

E. of Carlile.

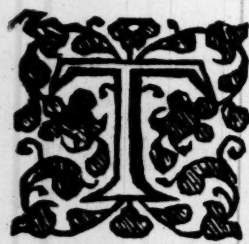
Lo: Cottington.

M. Treasurer.

M. Comptroller.

M. Secretary Cooke.

M. Secretary Windebank.



His day was debated before his Majesty sitting in Counsell, the question and difference which grew about the removing of the Communion table in S. Gregories Church, neer the Cathedrall Church of S. Paul, from the middle of the Chancell to the upper end, and there placed *Altar wise*, in such maner as it standeth in the said Cathedrall & Mother Church, (as also in all other Cathedrals, and in his Majesties



jesties owne Chappell) and as is consonant to Cap. 2. the practise of approved Antiquity. Which removall and placing of it in that sort, was done by order from the Deane and Chapter of S. Pauls, who are *Ordinaries* thereof, as was avowed before his Majesty by D<sup>r</sup>. King, and D<sup>r</sup>. Montfort, two of the Prebends there. Yet some few of the Parishioners, being but five in number, did complaine of this Act by Appeale to the Court of Arches, pretending that the booke of Common-prayer, and the 82. Canon, doe give permission to place the Communion table, where it may stand with most fitnesse and convenience. Now his Majesty having heard a particular relation made by the Counsell of both parties of all the cariage and proceedings in this cause, was pleased to declare his dislike of all Innovation, and receding from ancient constitutions, grounded upon just and warrantable reasons, especially in matters concerning Ecclesiasticall order and government, knowing how easily men are drawne to affect novelties, and how soone weake judgements in such cases may be over-taken and abused. And he was also pleased to observe, that if those few Parishioners might have their wills, the difference thereby

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thereby from the foresaid Cathedrall mother Church, by which all other Churches depending thereon ought to be guided, would be the more notorious, and give more subject of discourse & disputes that might be spared, by reason of *S. Gregories* standing close to the wall thereof. And likewise for so much as concerns the liberty given by the said *Common* booke or *Canon*, for placing the Communion table in any Church or Chappell with most convenience: that liberty is not so to be understood, as if it were ever left to the discretion of the Parish, much lesse to the particular fancy of any humorous person, but to the judgement of the *Ordinary* to whose place and function it doth properly belong to give direction in that point, both for the thing it self, and for the time, when and how long, as hee may finde cause. Vpon which consideration his Majesty *declared himselfe, That he well approved and confirmed the Act of the said Ordinary*, and also gave command, that if those few Parishioners before mentioned, doe proceed in their said appeale, then the *Dean of the Arches* (who was then attending at the hearing of the cause) shall confirme the said *Order* of the aforesaid Deane and Chapter.

This

This is the Declaration of his sacred Majesty, faithfully copyed out of the Registers of his Counsell-Table. Out of the which I doe observe, first, that the *Ordinary* did *de facto*, remove the Communion-Table from the middle of the Chancell, and place it *Altar wise* at the upper end. Secondly, that in the doing of it, they did propose unto themselves, the patterne not alone of their owne Cathedral mother Church, but of all other Cathedralls, and his Majesties Chappell; and therewithall the practice of approved Antiquity. Thirdly, that his most excellent Majestie upon the hearing of the businesse, declaring his dislike of all *Innovations*, did yet approve the order of the *Ordinary*; which shewes, that hee conceived it not to be any variance from the ancient constitutions of this Church. Fourthly, that all *Parochiall* Churches ought to be guided by the patterne of the *Mother* Church, upon the which they doe depend. Fifthly, that not the people, but the *Ordinary*, is to interpret as well the *Rubrick* as the *Canon*, touching the most convenient placing of the holy table. Sixthly, that it pertaineth to the place and function of the *Ordinary* to give directions in that kinde, both for the thing it selfe (*how it shall stand*) and for the time, when and how long, (*it shall so stand*) as hee findes occasion. And last of all, that notwithstanding any thing that was objected from the said Canon and Communion booke, his Majesty did well approve the Act of the said *Ordinary*; and not approve it onely, but *confirm* it too: giving command to the Deane of the Arches, that he should finally and judicially *confirm* the same, if the appeale were followed by the said Parishioners. This is, I



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throw, a *Declaration of his Majesties pleasure*; not onely in relation to the present case, that of *S. Gregories* then and thereby him determined; but to all others also of the same nature. Hee that so well approved that *Act of the Deane and Chapter of S. Pauls*; would questionlesse approve the like in another *Ordinary*. For being the case is one, the *Chappells Royall* still the same, the *Mother Churches* nolesse to be followed by the *Parochials* in one place than others: why should you thinke the sentence or decision should be different? Or if you thinke this *Declaration of his Majesties pleasure* is no encouragement to other *Ordinaries*, to bring the *Parish-Churches* to conforme with the *Cathedrals* in this particular; because his Majesty doth not say, in termes expresse, that hee would also very well approve the like in all other *Ordinaries*: you doe notoriously bewray, either your ignorance or wilfulnesse, or some worse condition. For know you not that Maxime in the *Civill lawes*, (f) *Sententia Principis jus dubium declarans, jus facit quoad omnes*? or that the *Civill Lawyers* say, *Rex solus judicat de causa à jure non definita*? If not, consult that learned case of the *Post-nati*, stated by the *Lord Chancellour Egerton*, pag. 107. whom you have elsewhere cited, and must neede have seene. The *Declaration of the Kings pleasure*, what ever you thinke of it, is no triviall matter; and that not onely in such things as hee shall command, but such as he alloweth of, *confirmes*, and sets his *approbation* on them. The booke of (f) *Institutes*, if you went no further, could tell you somewhat to this purpose: Where it is said, (construe it as you list your selfe) *Quodcumque Imperator per epistolam constituit, vel cognoscens decrevit*, (N. B.) *legem esse constitat*.

(f) Cod. l. i.  
lib. 14. l. 12.

(f) Inst. Instit.  
lib. i.

*stat*: and is to stand for good in whatsoever case & busi-  
 nesse of the same nature; unlesse it be in personall mat-  
 ters of *premium & pena*, and such like. Regall decisi-  
 ons in this kind, are like the *ruled cases* (as they cal the)  
 in the *Common* law; or the *Responsa prudentum*, the  
 judgements and determinations of the Reverend *Sages*  
 in that profession, extant in their Reports, Terme-  
 bookes, and Commentaries: First made in reference  
 to the cause which was then before them, but of au-  
 thority (at the least directive) in all other businesse of  
 the like condition, till over-ruled in open Court by e-  
 quall both authority and judgement. And it is a good  
 rule in such bouts as this, (\*) *De similibus ad similia in-*  
*dicium & argumentatio recipiuntur*. Last of all, for the  
*Canon* lawes, (that you may see how much all lawes  
 condemne you for your obstinate folly) what is the  
 whole body of the *Decretals* (one of the greatest  
 parts thereof) but a collection of particular *Rescripts*  
 and decisions made by severall Popes, upon particu-  
 lar and emergent cases: which being so made, are still  
 remaining on record as judgements, sentences, or de-  
 cisions for all and every cases of the like condition;  
*Volentes igitur ut hac tantum compilatione omnes utan-*  
*tur, in judiciis & in scholis*, as in the Proeme to the  
 worke. This is, I trust, enough to sheild the Doctor  
 from your fury, for saying onely that by this *Declara-*  
*tion of his Majesties pleasure*, in that one particular,  
 the *Metropolitans, Bishops, and other Ordinaries* had  
 no small *incouragement*, to reduce private Parish Chur-  
 ches to an uniformity with their Cathedrall. Against  
 the which, as you have not one word to say, but your  
 owne *ipse dixit*, that it is untrue; and your own *meum*  
*statui*, that nothing shall perswade you to the contra-

(\*) Post-nati.  
 pag. 41.

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(u) pag. 38.

ry, as long as Mr. *Alderman* of *Gr:* and the good people of the Diocesse are not pleased withall : so might we well have saved this labour, and left you to the singularity of your sullen humour. And so I leave you for this time; onely, I cannot choose but marvell why you should lay such impudency to the Doctors charge, for <sup>(u)</sup> *misreporting the Iustice of so divine a Maiestie*; which he reports in the same words he found it copied forth unto him; or calling him *bold fellow*, for *printing it for an Act of Counsell*, being a Declaration of his Majesties pleasure at the *Counsell board*, and which you call an *Act* your selfe, in the self-same page : or finally correcting him, for saying the *Relation of both parties*, not the *Allegation*; when as the word *Relation* onely is in his copy of the Act. Had he dealt so with you, you would have called him halfe a dozen times, *Animal pugnacissimum*, *Gander*, *Common Barretter*; and I know not what : you being in this case like the Cock, that is well fed with Garlick before the fight, who seekes to over-match his Adversary, rather with ranknesse of breath, than strength of body.



## CHAP. III.

Of the Episcopall authority in points of Cere-  
monie; the piety of the times, and good  
worke in hand; and of the Evidence produ-  
ced from the Acts and Monuments.

*The Minister of Linc; arts and aims, in the present businesse. Dan-  
gerous grounds laid by the Minister of Linc: for overthrowing  
the*



the Episcopall and Regall power. He misreports the meaning of the Councell of Nice, to satisfie his private spleene. The Minister of Linc: overthrowes his owne former grounds by new superstructures; protesteth in a thing against his conscience. Chargeth the Doctor with such things as he findes not in him. Denieth that any one thing may have two knowne and proper names; therefore that the Communion table may not be called an Altar also; and for the prooffe thereof doth falsifie his owne authorisies. The Doctor falsified againe, about the Canons of the yeare 1571. The Minister beholding to some Arch-Deacons for his observations. Their curtailing of the Bishops power, in moving or removing the Communion table, to advance their owne. The piety of the times, and the good worke in hand, declared, & defended against the impious and profane derision of the Minister of Linc: The testimonies of Fryth, and Lambert, taken out of the Acts and Monuments, cleared from the cavils of the Minister of Linc: The Minister of Linc: cuts off the words of Lambert, Fox, Philpot, and Bishop Latimer, and falsifieth most foulely the Acts and Monuments: Corrects the Statute and the Writ about the Sacrament of the Altar: Pleads poorely for the Bishop of Lincolne and Deane of Westminster, in the matter of Oyster-boards and Dressers: and falls impertinently foule on the Bishop of Norwich.

*S*unt quos curriculo pulverem Olympicum Collegisse iuvat, &c. For still I follow him up and down in his owne fancies. The Poet tels us of some men that had a great delight in the *Olympick* exercises, in hope to winne the prizes which were there proposed. Our *Some-body*, *some Minister*, *some* I know not who, hath an itch that way; a great desire to get the prize; and I cannot blame him. *Terrarum Domines evehit ad deos?* What? to be hoisted up by the common people, as a man more than mortall, one so like the gods, that it is hard to say whether he or *Iupiter* be the better man? Who would not venture a fall, to finde such applause? especially

Horat. Carm.  
1. lib. 1.

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(a) pag. 60. 61.

especially considering with what ease it may be attained. And certainly in two things he is very like them. For he doth onely raise a dust, *colligere pulverem*, as the Poet hath it, and labour what he can *evitare metam*, to shoot as wide as it is possible from the mark he aimes at : not caring (so he look like some furious driver, and make his chariot wheels run on, and rattle,) how it succeeds with him in the maine of the Argument. In the last Chapter, as he tells us, he hath (\*) *reduced into a body all the Regall*; and in this, all the *Ecclesiasticall power, which the poore fellow*, whosoever he was that wrote the *Coal from the Altar*, conceived to be any way opposite to his Lordships letter. In doing which, and patching up a broken *Cento*, out of particular and (by him) dismembred passages, collected here and there tumultuously from the Doctors booke; he raiseth such a filthy dust, that one can hardly see what it is he aimes at; and yet he may come off the better, if he misse his mark. However having undertaken him, we must do our best, to blow away this dust, and cleere the passage, that every one may see his courses, and what poore shifts he useth to attaine the prize he so much longeth for. The Doctor saith in severall places of his booke, "that the *Ordinary, of his owne authority, may, if he*  
 "please, *appoint the Communion-table to stand Altar-*  
 "wise : that his most sacred Majesty hath given in-  
 "couragement to the *Bishops and other Ordinaries* so to  
 "do, in his decision of the case about *S. Gregories*: and  
 therefore as the case then stood with the Doctors  
 "friend, being it was *exacted of his Ordinary*, it did  
 "require more of his obedience, than his curiosity.  
 "Otherwise should all men be so affected as to demur  
 "on

"on the commands of their Superiours, in matters of **Cap. 2.**  
 "exteriour order and publick government, till they  
 "are satisfied in the grounds and reasons of the said  
 "commands; or should they flie off from their duty,  
 "at sight of every new device that was offered to  
 "them; there would soone be a speedy dissolution  
 "both of Church and State. And to that purpose  
 "there was used a speech from *Tacitus*, (b) viz. (b) *Hist. l. i.*  
 "*Si ubi jubeantur quærere singulis liceat, pereunte obse-*  
 "*quo imperium etiam intercidit.* So farre you cite him  
 rightly, (which I wonder at, being a fault you are not  
 guilty of too often) save that you left out that of  
 every new device, there mentioned: as loath to be con-  
 ceived (c) a *Divine of invention*; affecting as you do, (c) *whereas in-*  
 to be accounted one of judgement. What you replie to *deed he is but a*  
 this we shall forthwith see: that which concernes the *Divine of inven-*  
*incouragement given to the Bishops and other Ordinaries,* *tion, &c. p. i.*  
 by his sacred M<sup>tie</sup>, first being wiped off in this short  
*parenthesis* (d) *the contrary whereof you have shewed in* (d) *pag. 61.*  
 the precedent Chapter. Short work, belceve me, you  
 have as readie a way to confute an Adversarie, as he  
 that undertooke to confute the *Cardinall*, with these  
 two words, *Mentiris Bellarmine.* But since you do  
 appeale to your performance in that Chapter, we must  
 observe your method also, (being you are so good an  
*Artist*) and tell you with more truth, though not  
 more words, that *I have shewne the contrary in the*  
*former Chapter,* to that which you affirme in this so  
 bravely.

Your answer to the next is more, but not more ma-  
 teriall. The Doctor told you that the *Ordinary of his*  
*owne authority,* might (if he pleased) appoint the *Com-*  
*munion table to be set up in the place where the Altar*  
 stood



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stood, and there placed Altar-wise as in the Mother Churches, and the Cappels Royall. And he had good authority, he thought, for what he said; His sacred Majesty having so declared it in the decision of the case about *S. Gregories*: affirming then and “there, that it properly belongeth to the place and “function of the *Ordinary*, to give direction in that “point, both for the thing it selfe, and for the time, “when and how long, as he may finde cause. *O mentis aurea verba bracteata*, (e) His Majesties *Rescript* fit to be written in plates of gold, is this, and this onely, concerning the point of controversie. However you applaud not His Majesties approbation and confirmation of what was done by the Deane and Chapter of *S. Pauls*; in the case there handled; as crossing *ex diametro* your owne resolutions: yet this particular clause you have selected for an *Eugotum*, a passage not to be extold sufficiently. But not being constant to your selfe, we must expect you should confute it, and so cate your words. Nor do you meane our expectation should be frustrate. For entring on a vaine discourse of Episcopall government, which is to be, you say, by (f) *Canan Law*, not by *Canon* shot: you fall to telling us, that they neither have, nor challenge any exorbitant power over their Clergie, Lawes, Canons, and *Acts of Parliament* (with a *manu viri* (especially over *Act of Parliaments*); that they must governe with a power of moderation, not of domination; that sitting in their Chaires they are to judge according to the *Canons*, and not of the *Canons*: (g) that whatsoever power the Prelates had in former times of making *Canons*, and inflicting penalties in the same, it was all taken from them by *K. Henry 8.* and therefore if the *Ordinaries*

now

(e) pag. 59.

(f) pag. 65.

(g) pag. 66.

now command where there is no Canon in force, it layes a burden and grievance upon the subjects, from which they may appeale as a thing unjust; and Appales being in the Canon Law, as ancient in the Church of God as the Canons themselves; and purposely allowed of, because possibly a Prelate may propose unto himself some peevish, wrangling and waspish humour of his owne, instead of a Canon; Hereupon you conclude, (whatever hath beene said of his sacred Majesty in those his *memoriae verba protractata*) that it is untrue, (h) that the Ordinary hath any authority of his own, (as he is Ordinary) to place the holy table in one or other situation. And therefore for your part, (Let the King use his pleasure in approving and confirming what he hath a minde to;)(i) the Liturgie continuing as it is, you had far leiver be he that should obey (without offence to any man in place be it spoken) than he that should peremptorily command in this kind of Alteration. And as for the obedience of the people, the Ordinary may indeed expect it, (k) If hee command according to the Lawes and Canons confirmed, for otherwise he is in his excentricks, and move not as he ought to doe. Nay, if the Ordinary should command where there is (l) no law or former Canon in force, being it is a thing unjust that he should so doe, it is by consequence, of a nature, whereunto obedience is no way due. (m) Not that you would advise any Clergie-man of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature; no God forbid; you have more wit I trow then so; but that you have a minde to lay such grounds, as any factious spirit may flie out upon, without more advising. For tell me, to what purpose else is all this discourse? His Majesty being the best Interpreter of the Canon,

(h) pag. 67.

(i) pag. 69.

(k) pag. 68.

(l) pag. 66.

(m) pag. 67.

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*Canon*, hath left the matter absolutely unto the *Ordinarie*, as properly belonging to his place and function: yet if the *Ordinarie* doe command it, hee is in his *eccentricks*, commands a thing for which there is no law or *Canon*, judgeth not by the *Canons*, but of the *Canons*, governes his Clergie as a Generall doth his Army in a drunken mutinie; rather affects a *domination* than a *moderation*, and finally proposeth somewhat out of a peevish, wrangling, and waspish humour, to which obedience is not due, *non si me obsecres*. What is this (n) up and downe thinke you, I. C. or T. C. as you phrase it pag. 70? This is an excellent kinde of Argumentation, to weaken not alone the *Episcopall*, but the *Regall* power: as if the one had no authority to *interpret* Rubricks; nor the other to proceed according unto that *interpretation*. Hee that can gather any better conclusion from such factious premises, must have some *Lincoln Logick*, which never grew in either University. I will not tell you here, that I conjecture you doe aime at some particular, in this extravagant discourse; as if all matters of the Church were carried in a higher straine than they ought to be; because in a more orderly and canonical way than your queasie stomach can admit of: but I must tell you needs, that you have falsified most abominably the *Councell of Nice*. You tell us, it is possible, a Prelate may propose unto himself some peevish, wrangling, and waspish humour of his owne in stead of a Canon; from which there lyeth an *Appeale* by the Canon Law: And for that purpose cite those words of the *Councell of Nice*, cap. 5. *Μετὰ τὴν ἐκκλησίαν, ἐκαστος ἐν τῇ συνόδῳ αὐτοῦ.* But as you doe translate them falsely, for your private aime; so you have made the *Councell* say

(n) Here it is not  
only I. C. but T.  
C. up and down,  
p. 70.



say what it never meant. The Councell speaks not there of any possibility, that Bishops should propose unto themselves their owne *peevisb, waspish, wrangling humours*, in stead of *Canons*. All that it saith is this, *Εἰς τὴν ἑκκλῆσιαν &c.* (o) "It is required that no man should be excommunicate by his Bishop, either out of weaknesse, stomack, or any other kind of harshnesse; and that there should be Synods twice in every yeer, for the particular examination of such matters. Call you this a proposall of their owne waspish, wrangling and peevisb humours, in stead of *Canons*? But that you have a *Licence* to say what you list, you durst never have said it.

Cap. 3.

(o) Concil.  
Nicen. c. 5.

And yet, I thinke wee may forgive you both this and that extravagant discourse which before wee spake of. For you have made us very faire amends, *Amends for Ladies* saith the play, in that which followeth; and so confute your selfe to save me a labour. You tell us out of Bp Bilson, (p) *That whatsoever by the lawes of God, the Prince, or the Church, is once constituted, is no longer to be mooted upon, but absolutely obeyed by all inferiours. And what God, the King, and the Church have directed, is not to be put to deliberation, but to execution.* Your Author, a most reverend and learned man, speaks plainer than you doe, who doe affect most miserably in all your style too much of the Barrister. (q) "What is decreed (saith hee) by Superiours, must not by inferiours be debated whether it shall take place or no; but be rather obeyed with readinesse. So that in all cases determined by the lawes of God, the Church, and the Prince, consultation is both superfluous and presumptuous; execution is onely needfull. And now I would assume

(p) pag. 66, 67.

(q) Perpet. governments of Ch.  
c. 14 p. 295.

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(r) pag. 67.

(f) pag. 67.

(t) Horat. de  
arte.

sume, did I not thinke it would offend you, but by the King it is determined, that it doth *properly belong unto the Ordinarie* to place the Communion Table where hee thinkes most fitting, in reference both to place and time. Ergo, what ever you have said in your last discourse, is either to a very factious and undutifull purpose, or to none at all. In the next place, you grant it to be true as the Doctor saith, (r) *That in all doubts that doe arise, how to understand, doe, and execute the things contained in the Liturgie*, a deciding power is left to the Bishop of the Diocesse: But then you say, (f) *It is as true, that the Doctor dasheth out with an &c. the maine proviso of this power; so that the same be not contrary to any thing in this booke.* What then? Therefore it is untrue, that the Ordinarie hath an authority of his owne (as he is Ordinarie) to place the holy Table in one or other situation, more than what is given him (in case of doubt and diversity onely) by the foresaid Preface. This is just hide and seeke, or the blind-mans buffe. The Preface gives the Ordinarie a deciding power, in case of doubting or diversitie, and in that case onely: yet when there is a doubt, and difference about the placing of the Table, either he hath no such deciding power, or else may not use it. The Ordinarie hath no authority, but what is given him by the Preface, and the Preface gives him an authority which he may not exercise. These are like sick mens dreames, (t) *Cujus, velut agri somnia, vana Finguntur species*, things of ill coherence. And if you hope to save your selfe by the proviso, so that the same be not contrary to any thing in this book, you are wide as ever: that contrariety which you dreame of, being taken away, by that decision of his Majesty, which you have honoured with your Eulogic

logie of *mentis aurea*. Nay you goe further at the last, **Cap. 3.**  
and cut your owne throat with your owne weapon:

(u) Affirming that *in a case of doubt, diversitie, and ambiguity, the Bishop, or Ordinary, is punctually to be obeyed by those of his jurisdiction*: excepting onely when his said command doth expressly oppose an Article of the beliefe, one of the ten Commandements, or the generall state and subsistence of Gods Catholike Church. I think you are not of opinion, that placing the Communion Table *Altar-wise*, is expressly opposite to either of the three here mentioned: being, as you professe elsewhere, a (x) *circumstance indifferent*. Nor shall you challenge mee for leaving out your preamble to this resolution, *If hee command according to the lawes and Canons confirmed*: unlesse you can make good, which I thinke you cannot, that any thing commanded according to the lawes and Canons confirmed, may oppose expressly an Article of the faith, &c. Besides, that in your following words you speake more generally, without relation unto *lawes and Canons confirmed*,

(u) pag. 68, 69.

(x) The Bishop entering into a discourse of the indifferencie of this circumstance. p. 8.

(y) that *in all other cases whatsoever* (except before excepted) *that are dubious, the inferiour is bound to beleieve his superiour*. This point, you say, well poised, would cleer a world of errors both in the Church and Commonwealth; but was here handled either very impertinently, or against your selfe. For your Protest, that

(y) pag. 69.

(z) you *have not heard of any L<sup>d</sup> Bishop that hath exalted of his Diocesse, the placing of the holy table, as this man would have it*; (a) *credat Iudaus appella, Non ego*. (z) pag. 69.

(a) Horar.

I am too well acquainted with you, to take up any thing on credit. For harke you in your eare, what meane the bleating of those sheepe? (b) *this fellowes jumbling against the King and the Bishop, tanquam Regem*. (b) pag. 68.



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(c) where little  
Pope Regulus  
hath played such  
Rex. pa. 7.

(d) Egl. 3.

*gem cum Regulo*, like a Wren mounted on the feathers of an Eagle? You are not such a *Sphinx*, I hope, but you may meet an *Oedipus* at one time or other. And pray you tell me ere we part, whether did you borrow that trim conceit out of the *Newes from* (c) *Ipswich*, or lent you it to *H. B.* before hand, to try how it relished? An excellent piece it was, beleeve me, and such a one as doth deserve the guerdon in *Virgils Eclogue*, (d) *Et vitula tu dignus, & ille.*

(e) pag. 70.

Having thus battered downe the *Episcopall* power, for placing or displacing the Communion Table, which yet stands fast enough for all your assaults; you fallie next upon the *Vicar*, *Monsieur the halfe Vicar*, (e) as you call him. Angry you are at somewhat, but you dare not say what. Where doth the Doctor say (as you charge upon him) that *Monsieur the halfe Vicar should have power to remove* (of his owne head) the *Communion Table*; or to call that an *Altar*, which his *Rubrick* calls a *Table*, and no otherwise; to be inabled to doe this by the *Canons*, and to be Iudge, yea a more competent Iudge of the *conveniencie* of the standing thereof, than the *Ordinarie*, and his *Surrogates*; not permitting the *Church-Officers* to doe what they are injoynd by their immediate *Superiours*? These *Myrmidons*, I assure you, swarmed out of your strong fancy onely, and are not extant any where in the Doctors booke, nor by you huddled up in your broken *Cento*. You onely charge the Doctor there, (f) for saying that the *Vicar might desire to have an Altar*, i.e. to have the *Communion Table* placed *Altar-wise*, at the upper end of his *Quire*. And why not so? Desire to have a thing done thus, and thus, implies not any grant of power to doe it. To have a power of ones owne head to remove the

Table,

(f) pag. 61.

Table, and to desire to have the Table placed *Altar*-wise; are as farre asunder, as you are from obtaining the office of an Arch B. although perhaps you may desire it. Nor doth the Doctor say *in terminis*, that it was lawfull for the Vicar to call that an Altar, which the Rubrick calls no other wise than a Table; but that (f) the Epistoler (whosoever he was) had no reason to suspect, that any propitiatory sacrifice was aimed at by the Vicar of Gr. although he used the name of Altar for the holy table. Or had the Doctor said so in terms expresse; had it been either (h) *novum crimen*, or *ante hac tempus inauditum*? May wee be sure, upon your word, that because (i) names were first invented to divide and sever one particular thing from another; or that a thing cannot have two proper and distinct names; therefore the holy Table may not be called an Altar. Is it not told us in the letter, (k) that in the Old Testament one and the same thing is termed an Altar, and a Table: an Altar in respect of what is there offered unto God; and a Table, in respect of what is there (or thence) participated by men. And have not you your selfe informed us out of Cardinall Peron, that it is ever called a Table when it points to the Communion, and an Altar when it points unto the sacrifice, pag. 102. I see your memorie is not altogether so good as your invention. Severall respects may give the same one thing, two names; as severall capacities to the selfe-same person. There is a licenceto your booke, subscribed John Lincoln Deane of Westminster. Bishop of Lincoln, and Deane of Westminster, are two distinct and proper names; and yet no doubt you would be sorry they should not both belong to the same one man. Your other reason, that it should not (l) be called an Altar, because the Church

(g) Coal.

(i) pag 76.

(k) Coal from the Altar, p. 32, 33, 73.

(l) Letter to the Vicar.

in

## Sect. I.

(m) And is a  
stronger one than  
your head-piece  
is capable of, p. 75  
(n) Rubr. before  
the Communion,  
and Canon 82.

(o) pag. 75.

(p) Barbatus  
in Clement. de  
elect. c. I. n. II.

in her *Liturgie and Canons* doe call it a table onely, is no such<sup>(m)</sup> strong one, but that an ordinary head-piece may be fit to hold it. The *Liturgie and Canons* both, doe call the Easterne part of the Church by the name of *Chancell*<sup>(n)</sup>. The Table in Communion time shall stand in the body of the Church, or in the *Chancell*. So the *Liturgie*. The Table shall be placed in so good sort within the Church or *Chancell*. So the Canon<sup>(n)</sup>. What then? Therefore, according to your reason, the Church in her *Liturgie and Canons* calling the same a *Chancell* onely; why doth the Epistoler so often call it a *Quire*, and you not check him for it? That which you bring us from *Barbatus*, (o) that where we have a Law and Canon to direct us, how to call a thing, we ought not to hunt after reasons and conceits to give it another appellation; besides, that it is nothing to the purpose, is by you falsified of purpose, to helpe at need. *Barbatus* hath not in your margin any one syllable, that looks that way: (p) *Vbiunque habemus legem vel Canonem, non debemus allegare rationem, nisi lege vel Canone deficiente*. What hath this rule to doe with names and appellations, that speaks of neither? You should first learne to construe a piece of Latine, before you take upon you to be a disputant. There is another pretty fetch concerning *Altars*, which I will put off to the sixt Chapter, where wee shall looke on that discourse, which you have given us, piece by piece of the name of *Altar*, though sorry you should force me to waste my time in such a needlesse *λογολαγία* as this is.

What followes next in your said *Cento*? Because  
(q) pag. 61, 62. (q) for any thing the Canon tells us, the Vicar was to have a greater hand in ordering the said table, than the Bishops



Bishops immediate officers the Church-wardens were; or ought to have: and that he did not any thing against the Canon, in causing the table to be disposed of to a more convenient place than before it stood in. Where finde you this? Not in the Doctor certainly, if you marke him well. The Doctor speakes not any thing of the Canons generally, (as you make him speak) but of that one particular Canon, which was alleaged in the letter. The Vicar, as before you charged it, desired to have an Altar, i. e. the Communion table placed Altar-wise at the upper end of his Quire. The Bishop reasoneth against this out of the Canons, Anno 1571. that not the Vicar, but the Church-wardens were to provide (utensils, saith your new Edition) for the Communion, and that not an Altar, but a faire joyned Table. The Doctor hereunto replies, (r) that for any thing those Canons (and not the Canon) tell us, the Minister (as in this case the Vicar) was to have a greater hand in ordering the said table, being so provided, than the Church-wardens were or ought to have. And that the Vicar did not any thing in this case against the Canon (i. e. the Canon then proposed) for he provided not the table, but onely caused the table which he found provided, to be disposed of to a more convenient place than before it stood in. Have you found any thing in these Canons that affirms the contrary? If yea, why doe you not produce it? If not, why make you such a clamour upon no occasion? The Doctor neither there, nor elsewhere, doth justify the Vicars Act, *per omnia*; nor indeed in any thing, if he did any thing in this, against the Canon: but saith in one (r) place what he did, and in another what he thought (s) to be most convenient. Nor could the Do-

(r) Coal from the Altar, p. 10.

(r) Coal, p. 10.

(r) Coal, p. 51.

Sect. 1.

(u) I am sure this  
tenet is in the  
highest degree  
Jesuiticall. p. 71.

(x) pag. 78.

(y) pag. 79.

For but conjecture out of the *Preamble* of the letter, that the *Vicar* did acquaint the *Bishop* with his desires, and found from him a toleration at the least, if not an approbation, as before I said. Yet upon this weak ground, which will beare no foundation of a solid building, you runne into a long and vaine discourse, of the authority and office of *Bishops*, *Archdeacons*, and *Church-wardens*: for ostentation of your reading, and that you have a minde to traduce the Doctor, as if hee held some (\*) *Jesuiticall tenets* which might in time prove prejudiciall to the estate of *Bishops*. All that I can collect from thence, is, that you are beholding for your observations to one or more *Archdeacons* of your neere acquaintance: who were not willing, as it seemes, to take all this paines for you, and doe no honour to themselves. Yet let me tell you as a friend, you trust them somewhat further than a wise man would; and suffer them to plume themselves with the *Bishops* feathers: taking that power unto themselves, which you full faine would fixe originally in the *Dio-cesan*. For what say you, from them, to the point in hand? whether or not the *Vicar* ought to meddle with the holy table. It is, say you, (†) *not the Ordina-ry, but the Apostles themselves, that have turned the Parsons and Vicars from being active in this kinde, to their diviner meditations. It is not reason that we should leave the word of God to serve tables.* Since when, from the first *Deacons*, then appointed, to our (‡) present *Arch-deacons* (in whose office the ancient power of the *Deacons* is united and concentred) Incumbents have beene exclu- ded from meddling with the *Vessels* of the Church, or Or- naments of the Altar. But see you not withall, that by this reason the *Bishops* are excluded also. For were they



they not the *Apostles*, of whom it is affirmed, that it was no reason that they should leave the word of God to serve tables? And who sustaine the place and office of the *Apostles* at this day, if not the *Bishops*? See what credulity, and too much confidence in your friends hath brought upon you. I question not the matter now, meaning to meete with that hereafter. Besides, you suffer your *Archdeacons* to use the name of *Altar* without offence; which you conceived to be so capitall a crime in Monsieur *Vicar*. (\*) *Ornaments of the Altar*,—*The very Altar it selfe with the Raile about it*,—*To move and remove the Altar*: *Altar* thrice used in halfe a page, and you check not at it. The rest of your dismembred *Cento*, and the good sport you make your self, touching the advancing of the *Churchwardes above their Minister*, & whatsoever other shreds you have patched together for your more delight, are not considerable in this place, or to this purpose. It is the *Doctors* undertaking, to answer to your arguments, and not your scornes: Nor loves he, howsoever youlike of it, to have his portion with those men that sit in the seate of the scornfull.

(2) pag. 79.

But *non bonum est ludere cum Sanctis*. What sport soever you are pleased to make with him; take heed how you offend against God and piety. *The piety of these times*, though you are fully bent to make sport therewith, is no such waking dreame, that you should set your selfe to deride it, in so grosse a manner. The *Doctor* tells us of that letter, that it (\*) was spread a-  
 broad of purpose, the better to discountenance that uniformity of publike Order, to which the piety of these times is so well inclined; — of purpose to distract the people, and hinder that good worke is now in hand. This is the  
 game

(1) Coal from the Altar &amp;c.



Sect. 1. game you have in sent, and having taken up the cry; follow it up and downe over all the booke : not here alone, where *ex professo* you pursue it; but pag. 188. 192. 197. 214. 228. &c. This, be it what it will, you tell us, 'as (b) yet in *abeyante*, pendant in the ayre, you know not where; and like yet long to fall upon our heads, but you know not when: (c) that you have opened your eyes as wide as possibly you can, but cannot discover it: Or (d) if there be such an *especiall inclination of thesetimes to piety*, it is a *peculiar piety* (you assure us so) differing from the piety of former times. And therefore you do (e) reasonably presume that this good work in hand is but the second part of *sancta Clara*, with whom you make the Doctor tamper in points of (f) doctrine, as in the points of discipline with *sancta Petra*. But tell me I beseech you, conceive you *uniformity*, and *uniformity of publike Order* in the officiating of Gods divine service, to be no good worke? And finde you not the piety of these times, inclinable in an higher degree to that *uniformity*, than any of the times before? When did you ever finde a King, that did so seriously affect *Church-worke*; or that hath more endeavoured to advance that decency and comlinesse in the performance of divine Offices, which God expecteth and requires, than his sacred Majestie? His owne example in the constant keeping of the houres of prayer, and most devout behaviour in the acts thereof: thinke you they are not sweet incitements unto all his subjects, to follow those most pious steps in the which he walks?

(g) *Recte facere cives suos Princeps optimus faciendo docet.* His Majesties religious carriage in the house of God, and due observance of those Orders which the law requires in common people, is a more excellent

Sermon

(b) pag. 64.

(c) pag. 83.

(d) pag. 84.

(e) pag. 85.

(f) I am afraid those judicious Divines that tamper so much in doctrine with *Sancta Clara*, and in discipline with *Sancta Petra*. p. 71.

(g) Vel. Patenc. 12.

Sermon upon that text, than ever you yet preached on any. They must be needs exceeding dull, or somewhat worse, which will not profit very much by such heavenly doctrine. If you have *opened your eyes so wide*, as you say you have, it is not that you cannot, but you will not see it; and are growne blinde, not out of want of sight, but want of piety. Adde to all these, the Princely zeale of his magnificent heart, for the repairing of *S. Pauls*; by which example, questionlesse, the other Churches in this land will fare the better. And adde to that, his Majesties most sacred care, that in all places where he comes in Progresse, what scantnesse of roome soever was wont to be pretended, no consecrated place shall bee prophaned by those employments, to which they have beene put in the times before. And see you nothing all this while, no good worke, no piety? Then looke into those *Country Churches*, to which his Majestie in his times of *Progresse* repaires most frequently for hearing and attending Gods publike service: leaving the privacy of his owne Court, and presence, to set a copy to his people, how to performe all true humility and religious observations in the house of God. If you see nothing yet, and that there must be something which hath spoiled your eye-sight; it is the too much light you live in: by which you are so dazeled that you cannot see this part of piety, or else so blinded that you will not. And we may say of you in the Poets language, *Sunt tenebrae per tantum lumen obortae*. Then to goe forwards, *descendo*, can you remember any Metropolitan of and in this Church (and gather all your wits about you) which hath more seriously endeavoured to promote that *uniformity of publike Order*, than his Grace now being?

## Sect. I.

His cares and consultations to advance this worke, to make *Hierusalem* (if such as you disturbed him not) at unity within it selfe, are very easie to be scene : so easie, that it were *sensibile super sensorium ponere*, to insist long on it. The very clamours raised upon him, by those who love not unity nor uniformity, and have an art of fishing with most profit, in a troubled water; are better evidence of this, than you have any in your booke to maintaine the cause. Nor heare wee any of the *other bells*, which are not willing for their parts to make up the *Harmony*; but that great *Tom* rings out of tune. For when did you or any other know the *Prelates*, generally, more thoroughly intent upon the work committed to them; more earnest to reduce the service of this Church to the *Ancient Orders*, appointed in the Common-prayer booke? It is not long since, that we had but halfe prayers in most Churches; and almost none at all in some, your friend *I. Cotton* for example. See you no alteration in this kinde? Is not the Liturgie more punctually observed of late, in the whole forme and fashion of Gods service, than before it was? Churches more beautified and adorned than ever since the Reformation; the people more conformable to those reverend gestures in the house of God, which though prescribed before, were but little practised? *Quisquis non videt, cecus; quisquis videt, nec laudat, ingratus; quisquis laudanti relictatur, insanus est*; (h) as the Father hath it. This, if ingratitude to God, and obstinate malice to his Church, hath not made you blinde, you cannot choose but see, though you would dissemble it: And if you see it, do you not thinke it a good worke? and is there not a *piety* of and in these times, which more  
*inclines*

(h) August de  
 Civit. Dei  
 l. 1. c. 7.



*inclines to the advancement of that worke than of the former? would any man, that onely weares a forme of godlinesse, make this his May-game; and scornefully intitule it the (i) imaginary piety of the times, and the Platonicall Idea of a good worke in hand? Take heed, for vultu leditur pietas. Laughed you but at it in your sleeve, you had much to answer for; but making it your publick pastime, you make your selfe obnoxious to the wrath of God and man, both for the sinne and for the scandall. And as for the good worke in hand, in case you will not help it forwards, (as I doubt you will not;) doe not disturb it with your factious and schismaticall Pamphlets.*

(i) pag. 85.

Having made merry with your friends, about the inclination of these times to piety, and the advancement of so good a worke as the uniformity of publick order: you pass, I know not how, to the *Acts and Monuments*, and the examination of such passages as were thence taken by the Doctor. Perhaps you are a better *Artist* than I take you for: And being it is *Artis celare artem*, you meane to tender to the world such an *Art* of writing, as hath no *art* in it. But the lesse cunning, the more truth, as we use to say. If we could find it so, it were some amends; and though I see but little hope, yet I meane to trie. The Doctor told you in his (k) *Coale from the Altar*, that "not a few of those which suffered death for opposing the grosse and carnall doctrine of *transubstantiation*, did not onely well enough indure the name of *Altar*, but without any doubt or scruple called the *Lords Supper* sometimes a *sacrifice*, and many times the *Sacrament of the Altar*. So that if they indured it well enough, in others, or used it themselves without

(k) *Coale*. p. 14.

## Sect. I.

(l) pag. 86.

(m) Vous avez Fryth, *Let him in Gods name come up to the barre.* pag. 87.  
 (n) Acts and Mon. part 2. p. 421.

(o) pag. 87.

(p) *ibid.*

doubt or scruple; it is as much as was intended by the Doctor. And for the prooffe of this, he first brings in *John Fryth*, relating in a letter to his private friends, that they his adversaries examined him touching the *Sacrament of the Altar*; whether it was the very body of Christ, or no. These are (l) you say *their words*, not *his*. Why man, whose words soever they were in the first proposall, doth not he use the same without doubt or scruple? finde you that he did stumble at them, or dislike the phrase? Had he beene halfe so quarrellsome at the phrase; as you are, he might have testified his dislike in a word or two; the *Sacrament of the Altar*, as they call it. Your selfe informe us from him, that in some cases, at some times, he used that qualification, as viz. p. 308. *I added moreover that their Church (as they call it) hath no such power and authority, &c.* An Argument therè of his dissent, none here: *their Church as they call it*, there; the *Sacrament of the Altar* here; no dislike at all. You might have suffered the poore man to rest in peace, and not have called him (m) to the barre to so little purpose. The second witnessse was *John Lambert*, who also used the word or phrase with as little scruple. (n) *As concerning the other six Articles I make you the same answer, that I have done unto the Sacrament of the Altar, and no other.* You quarrell this, as that before, being you say (o) *their words*, not *his*; and hereunto we make that answer as unto the former: They were their words in *proposition*, his in *repetition*; especially the repetition being such as shewed no dislike. But where you tell us of his Answer, (p) viz. *I neither can nor will answer one word*; and thereupon inferre, *John Lambert answers there not one word for you*: thats but a touch of your old trick, in cutting

ting short quotations when they will not help you.

*Iohn Lambert* being demanded, not whether he approved the name of *Sacrament of the Altar*, but whether he thought that in the *Sacrament of the Altar*, there was the *very body and blood of Christ in likeness of bread and wine*; replied, *I neither can ne will answer one word: what ends he there, as you have made him? no, by no means: I neither can ne will answer one word* (q) *otherwise than I have told you since I was delivered into your hands*: which was, that he would make no answer of what hee thought, till they brought some body to accuse him. *Iohn Lamberts* other testimony used by the Doctor is, as followeth. "Christ being offered up once for all in his owne person, is yet said to be offered up, not onely every yeare at *Easter*, but also every day in the celebration of the Sacrament, because his oblation, once for ever made, is thereby represented. *Act. and Mon. part. 2. p. 435.* These words you challenge as not his. How so? Because it followeth in the place. (r) *Even so saith S. Augustin.* Even so saith *S. Augustin*? what, and stops he there, as if he onely said those words from that Reverend Father? Had it beene so, we had lost nothing by the hand, the words being his in the *Originall*, and *Lamberts* in the *Application*: but it is not so. For thus it followeth in the place; "Even so, saith *Augustine*, is the Sacrament of Christs body, the body of Christ; and the Sacrament of Christs blood; the blood of Christ in a certaine wise or fashion. You may call home the Montebank, (for ought I can see) which you (c) bestow upon the Doctor; and keepe him to your selfe till the Doctor needs him. Touching Archbishop *Cranmer*, can you shew us any where, that

Cap. 3.

(q) *Acts and Mon. part. 2. p. 401.*

(c) pag 88.

(f) *Vouz avez un honest man, Iohn Lambert. Put stand you by for a Montebank, Iohn Coal. p. 88.*



## Sect. 1.

(c) *Coal. pag. 14.*(u) *See the Acts  
and Mon. part.  
2. P. 443.*(x) *pag. 88.*

that at the terme or phrase of *Sacrament of the Altar*, he did take offence? if not, you give the Doctor what he (c) there affirmes. And since on your discovery, which I thanke you for, I finde it was *John Fox*, and not the Arch Bishop, which drew up those allegations against the six *Articles* (which following so immediately on the Arch Bishops opposition (u) to those *Articles*, might very easily be mistooke for his, by one that is not so much studied in the booke as you seeme to be) wee have lost nothing by the change. I trow if M<sup>r</sup>. *Fox* tooke no offence thereat, you will have little thanks for your great precisenesse. Oh but, say you, there followeth (x) such a peale after it, as none but a mad-man would cite him for this purpose: viz. *This monstrous Article of theirs in this forme of words as it standeth, &c.* What? doth *John Fox* call it a *monstrous Article*, onely because the *Sacrament* is there called, the *Sacrament of the Altar*? If not, you might have kept your mad-man to your selfe, as you doe your Montebank. This *monstrous Article of theirs in the forme of words as it standeth*, is, that the *Sacrament of the Altar* is the very naturall body of *Christ*, the selfe same which was borne of the *Virgin Mary*. This you dash out with an &c. to make your partizans beleieve, that to entitle the Lords Supper, by the name of the *Sacrament of the Altar*, was in *John Fox* his judgement, a *monstrous Article*. *Vt magno in populo.*

In citing *John Philpot*, you proceed accordingly.

(a) *Coal. pag. 15.*

(a) The Doctor told you out of him, "in what respects the old Writers doe sometimes call the *Sacrament of the body and blood of Christ*, amongst other names which they ascribe thereunto, the *Sacrament of the Altar*. To this you make reply, that

(b) that he hath dealt with *Philpot*, exceeding hardly, cutting off the head and feet of his discourse, and thereby making the quotation, almost as true a *Martyr*, as the man himselfe. First for the head of his discourse, it is no more than this; “ (c) I must needs ask a question of my Respondent *Dr. Chadsey*, concerning a word or twaine of your supposition i. e. of the *Sacrament of the Altar*, what he meaneth thereby, and whether he take it, as some of the ancient Writers do, terming the Lords Supper the *Sacrament of the Altar*. This is the head. Where (d) is the shrewd tale it hath to tell? Doth not the head confesse that it was called so by some ancient Writers? And what more finde you in (e) the belly? Then for the feet. Demanding (as you make him say) “ whether he tooke it as the *Ancients* did, or for the *Sacrament of the Altar* which is made of lime and stone, over which the *Sacrament* hangeth: and finding that they meant it this later way, he declares himselfe, Then I will speake plaine English, that the *Sacrament of the Altar*, is no *Sacrament at all*. Had you reported *Philpot* rightly, we should have no great cause to (f) like him: but it is you that martyr the quotation, and not the Doctor. His question was, (g) whether they tooke it otherwise than the *Doctors* did, as for the *Sacrament of the Altar* which is made of lime and stone, over which the *Sacrament* hangeth, and to be all one with the *Sacrament of the Masse*, as it is at this present in many places. And finding that they tooke the *Sacrament of the Altar*, and the *Sacrament of the Masse* to be all one; then, quoth *Philpot*, I will speake plaine English, the *Sacrament of the Altar* which yee reckon to be all one with the *Masse*, once  
“ justly

Cap. 3.

(b) pag. 89.

(c) Acts and Mon. part 3. p. 23.

(d) I am sure he hath lopt off the head, which had a shrewd tale to tell. p. 89.

(e) Leaving the relationlike Philopocemens At mie, all belly. pag. 89.

(f) How like you Iohn Philpot. pag. 89.

(g) Acts and Mon. part 3. pag. 23.

Sect. 1.

“justly abolished, and now put in full use againe, is no  
 “*Sacrament at all*, neither is *Christ* present in it. See  
 you Sir, how you cheat and abuse your Reader, lea-  
 ving out, in the question, *and to be all one with the Sa-*  
*crament of the Masse*; and in the answer, *that they tooke*  
*the Sacrament of the Altar, and the Sacrament of the*  
*Masse to be all one*; and in the resolution, *which yee*  
*reckon to be all one with the Masse once justly abolished?*  
 You should have dealt more faithfully in your quota-  
 tions of those bookes, in which each petty Chapman  
 will finde your falshood.

The other passage which you cite from the said  
*John Philpot*, out of the *Acts and Monuments*, part 3.  
 pag. 553. viz. *as touching their Sacrament, which they*  
*terme of the Altar*; and so make it their terme, not his;  
 that is answered in, and with the former. Hee doth  
 not say, *The Sacrament which they terme of the Altar*;  
 but *their Sacrament* which they so terme, that is, the  
*Masse*. The *Sacrament of the Altar* was the Fathers  
 language; to call their *Masse* so, was *their owne*.  
 Your other instance touching *Philpot*, out of the same  
 part, pag. 571. we shall see hereafter. Concerning *Be*  
*Latimer*, the Doctor told you, <sup>(h)</sup> that hee plainly  
 granteth, that it (*i. e.* the holy Table) *may be called an*  
*Altar, and so the Doctors call it in many places*; but  
*there is no propitiatory sacrifice but onely Christs*. You,  
 in your repetition, leave out this, *It may be called an*  
*Altar*, and make the Doctor say no more, than that  
 old *Latimer* plainly granteth, that the Doctors call it  
 so in many places: and thereupon inferre, he doth not  
<sup>(i)</sup> call it so himselfe. Then for the Doctors, (having  
 first called upon him to *speake truth, and shame the de-*  
*vill, for he is the old clipper of speeches*) you tell us that  
 it

<sup>(h)</sup> Cited from the  
 Altar, p. 15.

<sup>(i)</sup> pag. 90.



it followeth in old *Latimers* words, that they may be deceived in some points, though not in all things: I believe them when they say well, or as it is in the margin, (k) *Doctores legendi sunt cum venia*; which you construe thus, the Doctors must be pardoned if they sometimes slip in their expressions. No matter for the margin, that comes out of season. I trust you will not justify all the marginall notes in the *Mss and Mon.* But as for *Latimers* speech, that they might erre in some points, though not in all things; it seemes hee did not thinke that they erred in this; himselfe affirming positively, that it may be called an *Altar*, as the Doctors call it; though you leave that out. You may take with you home the old clipper of speeches, to wait upon the *Mountebank*, and the *Madman*, that are there already. To the first place (l) alledged from *B. Ridley*, viz. that in the *Sacrament of the Altar*, is the very body and blood of *Christ*; you answer onely as before, that they are their words, and not his; (m) the words articulated upon him, and not his own. But whose soever they were in the proposition, he useth them without doubt or scruple in the repetition; which was the onely point that they were produced for. Against the other passage of that Reverend Prelates, that the word *Altare* in the Scripture doth signifie as well the *Altar* whereupon the *Jewes* were wont to offer their burnt sacrifices, as the *Table of the Lords Supper*; and that *S. Cyril* meaneth by this word *Altare*, not the *Jewish Altar*, but the *Table of the Lord*, &c. you have nought to answer: confessing plainly that (n) he saith as the Doctor doth. Which is the onely faire dealing he hath found yet from you; though after you would faine retract, (o) affirming that the *Bp of Lincoln* would smile very heartily, to see that

(k) pag. 91.

(l) Coal from the Altar, p. 15.

(m) pag. 91.

(n) In answering to that place of *Cyrl*, objected to the *Bishop of Lincoln*, &c. he saith as you say. p. 91. 92.

(o) pag. 92.

Sect. 1.

that such a passage, *as this is*, should be brought by the Doctor, *to defend his Altars*. Let them laugh that winne.

(p) *Coal from  
the Altar, p. 16.*

That which comes next after, is the Act of Parliament, 1 *Edw. 6. cap. 1.* of which the Doctor tells us, (p) that "it was resolved in the same, that the whole Communion should be restored, which in effect was a plaine abolition of the former Masse; yet the Act was entituled, *An Act against such persons as shall speak irreverently against the Sacrament of the body and bloud of Christ, commonly called the Sacrament of the Altar*. Hee tells us also, that in the body of the Act, that there was a *Writ* determined of, upon such delinquencies, wherein it is expressly called *Sacrosanctum Sacramentum Altaris*: and that the said Act being repealed 1 *Mar. cap. 1.* was afterwards revived by *Qu. Eliz.* and every branch and member of it, 1 *Eliz. cap. 1.* So that the Act being still in force, the Sacrament of the Lords Supper is to this day entituled in the Statute law, the *Sacrament of the Altar*. This Statute you affirme to be produced by the Doctors with the same felicity as the Martyrs were, that is, *to witnes point blank against himself*: the Dr, only peeping over the wicket, but, as you say, *not daring for his eares to open the doore, and looke into the body of it*. Why doe you thinke the Doctor should be such a flincher? First, as you say, (r) *because the Sacrament of the Altar was not the name, but the addition onely to the name of the blessed Sacrament; the very name it self being the Sacrament of the body and bloud of Christ: the one the name, the other the (s) nick-name, as you call it*. This said; (t) you fall upon the Doctor, and bid him come with shame enough into the body of the Act, and

(q) pag. 92.

(r) pag. 93.

(s) pag. 94.

(t) Ibid.

see

see what impostures he primeth for the people : because forsooth it is there called the comfortable Sacrament of the body and bloud of Christ, commonly called the Sacrament of the Altar, and in Scripture the Supper and Table of the Lord. Good angry Sir, doe you find any imposture here on the Doctors-part? Affirmes hee otherwise, than that the Sacrament of the Lords Supper was, and is by that Statute (still in force) entituled also by the name of *Sacrament of the Altar*? It is, you say, a penall law, and being it was a penall law, it was to speak *ad captum vulgi*. Doe you not call to mind, that you told us lately of the *Queenes Injunctions*, (u) that they were directed to her Subjects, not unto her Mathematicians; and of the *Rabrick* in the Liturgie, that it was made for people (x) that were no Geometricians : and then conclude the point out of Chancellour Egerton, that (y) words must be taken sensu currenti, custome and use being the best expositor both of lawes and words? Take the Impostor home with you to make up the messe; and then you have a Mountebank, a mad man, the devil an old clipper of speeches, and the said Impostor to keepe your company.

(u) pag. 44.

(x) pag. 52.

(y) pag. 54.

You challenge upon all, and on no occasions, a speciall interest in antiquity; and cite, as you have cause sometimes, some of the Ancients that call it the Sacrament of the Altar: yet tell us, upon better thoughts, that it is called so indeed, but not by the law of God, (z) nor by the law of man; but commonly, that is, by the common error and Popery of these times. The Papists are beholding to you, for giving them such interest in the Ancient Fathers. The Fathers call it so, and it was called so only by the common error and Poperie of these later daies. Doe not you make the Fathers exceeding young,

(z) pag. 95.



## Sect. 1.

young, or Popery exceeding old, in that you make the *Fathers* and *Popery* of an equall standing. Your slender observation, that in those times this very Sacrament was called the *Masse*, and allowed to be called so by Act of Parliament, (you meane it is so called in the *Liturgie*, confirmed that Parliament, 2. & 3. *Edw.* 6.c.1.) is not worth the noting. Yet thereupon you make this inference, that if the Doctor shall report of you, that you have said *Masse*, when you have onely administred the *Communion*, you will have your remedy against him, as in case of slander. And well you may. You know that Statute is repealed, there being another *Liturgie* confirmed by Parliament, which makes void the old. But so it is not with the Statute touching the Sacrament of the *Altar*, which is as much in force as the second *Liturgie*. Nor need you feare that any man will report of you, that you have said *Masse*, when you have onely administred the *Communion*: though some perhaps may say (and bid you take the remedy that the law allowes you) that you, or some good friend of yours, have offered to say *Masse*, there where you ought to have administred the *Communion* onely. Be not too busie on your challenges, as you love your selfe; lest some adventurous Swordsman bid you doe your worst, and take up the wasters.

(a) pag: 96.

(b) V. Coal from the Altar, p. 16.

As for the *Writ*, directed in the body of the Act to my LL. the Bishops, you say it doth not (\*) call it (as the Doctor falsifyeth the Act) *Sacramentum Altaris*, but onely that it was grounded on the Statute made concerning the Sacrament of the *Altar*. Why Sir, the Doctor doth not say, that the *Writ* calls it so expressely; (b) but that it is expressely called so in the *Writ*. And

And if you have no better answer to the *Writ*, than unto the *Statute*, both *Writ* and *Statute* will hold good against all your Cavills: and the poore Doctor may be (c) *Lawyer* good enough to defend the *Writ*, although there were *no Precedents thereof in the booke of Entries*. You saw the weaknesse of this plea, and thereupon you adventure on a further hazard. You tell the Doctor, elsewhere, of his great presumption in offering to (d) *correct Magnificat*: and that being never in such grace, as to be made *Lord Keeper of the great seale of England*, he (e) *should presume to give a man a call to be a Iudge, who died but an Apprentice in the lawes*. Yet now you fall on both those errours, of which you have already pronounced him guilty. For you must needs *correct the Statute*, which the whole Parliament (wiser I take it than your selfe) hath thought fit to stand: and tell us of the *Writ*, (which yet my Lord B<sup>p</sup> of *Lincoln*, when he was *Lord Keeper*, had no power to alter) that it (f) ought to be issued *contra formam Statuti concernentis sacrosanctum Sacramentum corporis & sanguinis Dominici*; whereas the *Statute* gives no warrant for any such *Writ* to be issued from the Court of *Chancery*. Had you authority of making either *Writs* or *Statutes*, I doubt not but your first *Statute* should be this, that it should be lawfull for any man wheresoever, or whensoever he saw the holy *Table* placed *Altar-wise*, to call it a *dresser*; and then a *Writ* to be awarded against all those that should speak unreverently of your said *service of the dresser*. At least it should and might be lawfull for the rude people so to call it, and none so bold as to controule them. On them indeed you have transferred it, in your new edition of the letter, to excuse the Bishop:

H

but

## Cap. 3.

(c) How many Presidents of that writ, can this great Lawyer shew in the booke of Entries. p. 5. 95

(d) Correcting Magnificat, p. 77.

(e) pag. 23.

(f) pag. 97.

Sect. 1.

(g) pag. 93.

(h) Ibid.

but then you never tell us, as you might have done as well in the same Edition, how sorely they were reprehended by the Bishop for it. Here very unseasonably, and by some (g) *Sufenbrotus* figure, you have brought it in ; and seeme exceeding angry (as I think you are) that it should be so *Prynned* and *pinned on the Bishops sleeve*. But be not so extreemly angry though ma<sup>s</sup>: *Prynne* may furnish you with as good a note as that when occasion serves ; and recompence you for the use of your *Dresser* by some trick of law. But where you say, that (h) if *one Bishop of Lincoln, and one Deane of Westminster, shall speake irreverently of the Protestants table*, (I thought assuredly, it had been the Lords Table) *calling it oyster-table, and oyster-boorde ; by this new figure of the Doctors, all Bishops and Deanes of those two places must till the end of the world be supposed to doe so* : you make a strange *non sequitur* which the Doctor meant not. Hee knowes there have beene many Bishops and Deanes of either, of such a noted piety, as no man can suppose it of them. All you can thence conclude is this: that as there was a *Bishop of Lincoln*, and a *Deane of Westminster* that called the *Lords table* standing *Table-wise*, or in the middle of the Chauncell, by the name of *oyster-boorde* : so to cry quitts with them, there is (as you have now discovered him) one *Bishop of Lincoln* and *Deane of Westminster*, that calls it standing *Altar-wise*, by the name of *Dresser*. As for *Iohn Fox* his marginall notes of the blasphemous mouth of *D<sup>r</sup> Weston*, (the *Deane of Westminster*) calling the *Lords table* an *oyster-boorde*, pag. 85. and *Bishop White*, (then *Bishop of Lincoln*) blasphemously calleth the *boorde of the Lords Supper* an *oyster-table*: those you may either take or leave, as your stomach serves you.

And



And sure it serves you very well, you had not false Cap. 1  
 else on the B<sup>p</sup> of *Norwich* with so good an appetite,  
 and furnished some of your good friends out of the  
*Index* of your Author, with an excellent note, against  
 the next Edition of the *Newes from Ipswich*. But this  
 is not the onely thing wherein *H. B.* and you have im-  
 parted notes to one another; as may most manifest-  
 ly be discerned in that generall Parallel, which I have  
 elsewhere drawne betweene you. At this time I shall  
 onely note how much you are beholding unto your  
*Adversary*, the back-doors of your books, your *Indexes*.  
 Here <sup>(i)</sup> we are furnished with a note out of the *Index* (i) pag. 98  
 of *John Fox*, touching a Bishop of *Norwich* his send-  
 ing forth letters of persecution. Pag. 129. you certifie us  
 from the authority of the same learned *Index*, that Bi-  
 shop *Ridley* ordered the Communion Table to be pla-  
 ced, not *Altar-wise*, but as a Table. Nor could you en-  
 ter into the Fathers but by this back-doore, and there  
 you found by chance (such good luck you have) that,  
*Sacrificium Altaris* <sup>(k)</sup> was soysted into the *Index* of S. (k) pag. 116  
*Austin*, by the Divines of *Lovaine*, as into others of the  
 Fathers by the *Priests* and *Iesuites*. We now perceive  
 what helps you had, to clog your margin with such a  
 numerous and impertinent body of quotations, as  
 serve for very little purpose, but to make a shew; a ge-  
 nerall muster, as it were, of your mighty reading.

Of taking down Altars in K. Edw. time; altering  
the Liturgie first made; and of the 82. Canon.

The Doctor leaves the Minister of Lincolns Method; for this Chapter to keepe close to England. Altars not generally taken downe in the fourth of K. Edw. 6. The Minister of Linc. falsifieth the Bishops letter to the Vicar; and alters with a passage in the Acts and Mon. to make them serve his turne about the taking downe of Altars. A most notorious piece of non-sense in the new Edition of the letter. The Altars in the Church of England, beaten downe in Germany. Altars not beaten downe de facto, by the common people, but taken downe by order, and in faire proceeding. Matters of fact may be made doctrinall sometimes, and on some occasions. The Order of the King but a kind of Law. The Minister of Linc. takes great paines to free Calvin from having any hand in altering the Liturgie. Last marks and bound tied downe, for the right understanding of the story. Calvin outcries against the Liturgy, practiseth with the D. of Somerset, both when he was Protector, and after. His correspondence here with Dr. Hooper, and ill affection to the ceremonies then by Law established. The plot for altering the Liturgie so strongly laid, that it went forward notwithstanding the Dukes attainder. The shamefull ignorance and most apparent falshoods of the Minister of Linc. in all this businesse. Calvin attempts the King, the Counsell, and an Archb. Cranmer. The case of his Letter to the Archb. cleared from the charge of the Minister of Linc. the Testimony given the first Liturgie by K. Edw. 6. asserted from the false construction of the Minister of Linc. as also that given to it by the Parliament. Archb. Bancroft, and Io. Fox, what they say thereof. The standing of the Table after the alteration of the Liturgie, and that the name of Altar may be used in a Church reformed.

**H**itherto we have followed you up and downe according as you pleased to leade the way; and  
seene

seene what Arguments you had against the placing of Cap. 4.  
 the holy Table *Altar-wise*, borrowed from the  
*Regall* and *Episcopall* power : or rather how you  
 answer the Doctors Arguments from thence derived.  
 We have gone also over all your Cavils, devised a-  
 gainst his evidence from the *Acts and Monuments* ;  
 wherein he shewed you how indifferently, those holy  
 men, *Fryth, Lambert, Philpot, Latymer, and Ridley*,  
 used the name of *Altar*, calling the blessed Sacrament,  
 the *Sacrament of the Altar*, without doubt or scruple.  
 And howsoever you endeavoured to stop their  
 mouths, that so they should not speake at all; or bribe  
 them, that they might be drawn to serve your turne :  
 yet they have shewne themselves right honest men,  
 and stood to all things which they said at the first re-  
 port. You may do well to deale more faithfully here-  
 after, <sup>(a)</sup> *in your quotations of those bookes, wherein all* (a) pag. 86.  
*sorts of men are so thoroughly versed.* We also have made  
 good the Statute, touching the *Sacrament of the Altar*,  
 and the condition of the writ in the same awarded,  
 from your vaine assaults; by which you cannot but  
 perceive, that if a man should call the Sacrament of  
 the Lords Supper, by the old knowne and common  
 name, (as your selfe confesseth it to be) of *Sacrament*  
*of the Altar*; the Law will be his warrant in it against  
 all your fury. So farre we have gone after you in your  
 owne Method. But now we will crave leave, to col-  
 lect out of you into one body, what ever more  
 occurs betweene the Doctor and your selfe, of the  
 point in hand, as it relates unto this *Church*, the *Li-*  
*turgies*, and *Canons* of the same; before wee looke  
 abroad into forreine parts. And this we shall the ra-  
 ther do, because you brought us in your last Chapter,



## Sect. 1.

(b) *Injunctions*  
given by the most  
excellent Prince,  
Edward 6. &c.  
An. 1547. c. 9.

through the *Acts and Monuments*, into the times of K. *Edward* the sixt, and Qu. *Elizabeth*: whom we are loath to part withall, before we have examined every passage which concernes those times and them that followed. First then, besides the statute before remembered, enacted by K. *Edw.* 6. and revived afterward by Qu. *Elizabeth*, wherein the name of *Sacrament of the Altar* is contained expressly: the King did set out certaine (b) *Injunctions*, in the said first yeere of his raigne, where it is called the blessed *Sacrament of the Altar*. And in the *Liturgie* of the yeere 1549. being the third yeere of that Kings raigne, it is agreed upon both sides, that the holy Table is generally called an *Altar*: *everywhere called an Altar*, as in the first, and *almost every where*, as in your second Edition of the Bishops Letter. Nor was it to be doubted, but that the old *Altars* being standing, the old name continued. The difference is, both for the *time*, how long they stood; and for the *manner*, how they were taken downe; and for the *Liturgie* it selfe, on what occasion it was changed.

(c) pag. 88.

First for the time, the Bishop tels us in his letter, that they *stood a yeare or two in King Edwards time*: Now you enlarge the time, to *four yeeres*, as the Dr. doth: saying (c) *they stood three or foure yeeres before the Kings declaration*; but in the same you tell us also, that they *stood not one compleat yeere*, before the *godly consideration of the people* (that is, as you expound your selfe, the *irregular forwardnesse of the people*) *had taken them to taske*. That they stood *four yeeres at the least*, the Doctor proves by an *historicall deduction* out of the stories of those times. (d) In which it doth appeare that An. 1547. the *Act of Parliament* was

(d) *Coal from the Altar.*  
p. 18, 29.

was passe, wherein it was intituled the *Sacrament of the Altar* : that An. 1548. the *Common-prayer booke* was confirmed, although not published till the next, then neere at hand, which was 1549. where the word *Altar* is oft used, *everywhere*, or *almost everywhere*, you know not which. That in the said yeere 1549. an Order came to Br. *Bonner* from the Lords of the Councell, for abrogating *private Masses*, wherein it was appointed that the holy blessed Communion be ministred at the high Altar of the Church; and in no other place of the same, *Act. and Mon. part. 2. p. 662.* And finally, that in the fourth yeere of his raigne (Novemb. 24. 1550) there came an Order from the Councell to Br. *Ridley*, (who succeeded *Bonner*) for taking downe the Altars in his Dioces. p. 699. which order comming to the Br. (e) with certaine reasons also sent from the Lords of the Councell, the forenamed Br. of *London*, as the storie tels us, did hold "his *Visitation*, wherein he did exhort those "Churches in his diocess, wherein the *Altars* did remaine, to conforme themselves unto those other "Churches which had taken them downe, and had "set up in stead of the multitude of their *Altars* one "decent *Table* in every Church. Which exhortation, as it seemeth, did prevaile so farre, that not long after the *Altars* were taken downe, and *Tables* set up in the Churches. That it was done thus in all other dioceses, the Doctor finds not any where, but in the letter to the Vicar : where it is said indeed, and no more but said, that *on the Orders of breaking downe Altars, all dioceses did agree upon receiving Tables*; all dioceses aswell as that of *London*, as your corrupted Copie hath it. For prooffe of which, as you have falsified

## Sect. 1.

(f) *Acts and  
Mon. printed.  
1596.*

(g) pag. 128.

falsified the Bishops letters to bring it in; so you have falsified the Acts and Monuments to make it good. For where the words run on in a continued stile or sense; you stop them where you list, to make them speake that, which they never meant. The words run thus in the *Edition* (f) which you choose to make up the matter. "Furthermore in the yeere next following, 1550. other Letters likewise were sent for the taking downe of *Altars* in Churches, and setting up the Table instead of the same, unto *Nicholas Ridley*, who being Bishop of *Rochester* before, was then made Bp. of *London* in *Bonnors* place: the Copie and contents of the Kings letters are these as followeth. Here, say you, (g) the full point should be, at setting up the Table instead of the same. And then a new period to begin with the following words, unto *Nicholas Ridley*, &c. By this device you thinke to have wonne the day; not seeing that by this fine fancy, you have made non-sence of the first period, and very strange *English* in the last. For let the first be thus; "Furthermore in the yeere 1550. other Letters likewise were sent for the taking down of *Altars*, and setting up the Table in stead of the same: and then we shall have letters sent, to we know not whom; which would be answered and obeyed, we know not when. Then take the second by it selfe; unto *Nicholas Ridley* (who being Bp. of *Rochester* before, was then made Bp. of *London* in *Bonnors* place) the Copie and contents of the Kings Letters are these as followeth: and then you set the Cart before the Horse, and give us such a kind of *English*, as is not justifiable by the grammar of the *English* tongue. Besides which handling of your Author, you venture on an affirmation that you have no ground for;



for; nay I am sure you know the contrary to what there you say. You cite us <sup>(h)</sup> elsewhere in your booke, the third Sermon of Bp. Hooper upon *Ionah*, preached before K. Edw. An. 1550. say you, An. 1551. saith M<sup>r</sup>. Prynne, whose account I follow. And in that Sermon, "*It were well then* (saith he) *that it might please the Magistrates to turne the Altars into Tables, according to the first institution of Christ, to take away the false perswasion of the people, they have of sacrifices to be done upon the Altars. For as long as the Altars remaine, both the ignorant people, and the ignorant and evill perswaded Priest, will dreame alwaies of sacrifice. By which it is apparent, that whatsoever had beene done by Bp. Ridley, all other dioceses, aswell as that of London, did not agree on putting downe of Altars, and setting up of Tables, as you rashly say. Nor is it likely that the Altars generally were taken downe throughout the Kingdome, untill the second Liturgie was confirmed by Parliament, which was not till the yeere 1552 as you say your selfe.*

Next for the manner how they were taken downe, you tell us in the Bishops letter, <sup>(h)</sup> that *the people being scandalized herewith (i. e. with Altars) in Country Churches, first beats them downe de facto, then the Supreme Magistrate, by a kind of Law, puts them downe de jure.* Your Copie <sup>(i)</sup> *stilo novo* relates it thus, as viz. *that the people being scandalized herewith in Country Churches, first, it seemes, beat them downe de facto; then the Supreme Magistrate, (as here the King) by the advice of Archb. Cranmer and the rest of his Counsell did, An. 1550. by a kind of Law put them downe de jure, 4. Ed. 6. Nov. 24.* This alteration you have

Cap. 432

(h) p. 108, 109.

(h) Letter (in the Coal.) p. 74.

(i) Letter (in the holy Table) p. 172.

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(k) pag. 186.

(l)

(m) Æneid. l. 1.

(n) Minut.  
Felix.(o) Then the  
Supreme Ma-  
gistrates, p. 17.

have made to shift the scene a little, and carry this tumultuous breaking downe of *Altars*, which you here describe, from hence to *Germany*. For you perceive by this, that he relates in the first place, (k) to the reformation of *Altars* beyond the seas (because he speaks of *Supreme Magistrates*,) which the people began by way of fact, before the *Magistrates* established the same by way of Law. And this, you say, *Luther* complains of against *Carlostadius*, that he chose rather to hew down, than dispute downe *Altars*. No question but the *Angels* which removed our *Ladies* chamber, from her house in *Bethlem* (l) unto her Chappell at *Loretto*, assisted you in the performance of this miracle. It could not possibly be the worke of a mortall man, to shift so suddenly a businesse of this weight, from *England*, to the parts beyond sea. (m) *Nec vox hominem sonat*. Happy man be your dole, that are so highly in the favour of your friends and followers, that whatsoever you say unto them is received as *Gospel*. You had not else adventured on so fine a *Legend*, but that you can command beleefe, even from very *Infidels*. (n) *Tam facilis in mendaciis fides, ut etiam crediderint alia monstrosa miracula*. But tell me betweene you and me, I will keepe your counsell; how can this businesse relate unto those of *Germany*? because, say you, he speaks of *Supreme Magistrates*. Why man. Your owne (o) edition hath it *Magistrate*, not *Magistrates*; and will you flie off from your owne? Besides you tell us in the words immediatly before, that in *K. Edwards Liturgie* of 1549. it is almost every where; but in that of 1552. it is no where called an *Altar*, but the *Lords board*. Then you go on, and aske, why so? and presently returne this answer, because

because the people being scandalized herewith in Country Churches, first it seemes beat them downe *de facto*; and then the supreme Magistrate, &c. Kind-hearted Germans, that liking not of *Altars* in K. Edwards Liturgie, would beat them downe at home, in their owne Countries, because the people (which they never heard of) were scandalized herewith in England. Faith tell mee, doe you not thinke them very honest fellowes, and that a dozen of *Grantham Ale* were well bestowed upon them, by the *Alderman* there, for doing such an excellent piece of service, to promote the cause? I need not tell you more of this trim invention, which made you falsifie the letter, with a long *Parenthesis*, as here the King, &c. to bring in this Pageant. Onely I shall advise you as a speciall friend, to take a care you see it entred in the next edition of the *Altars and Monuments*, which every time it comes into the world, growes bigger, by such hands as yours; and will, no doubt, in time grow great, and be (p) *Livius ingens*.

Cap. 4.

Well then, the *Altars* in the Church of England being thus beaten downe by the *high-Germans*, what did the *English* doe themselves? No doubt but they did beat them downe too; and so they did: the one, in your imagination onely, that dainty forge of new devices; the other in very deed, *de facto*. And then the King came after with his *bottle and bag*, to learne of such good teachers what he wasto doe in the case *de jure*. First beaten downe *de facto*, then put downe *de jure*: first by the people, after by the King; who as the Doctor told you in his *Coale from the Altar*, could not but come too late to carry any stroake at all in so great businesse, which they had done before he came.

(p) Pellibus  
exiguu arda-  
tur Livius in-  
gens. Mart.



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I warrant you, the King, being young, could not containe himselfe within doores, but must needs runne to see the sport, when hee heard them at it : and being come, thanked his good people for their paines, and so sent them home. But that your thoughts were taken up amongst the *Germans*, you should have told your storie thus : *viz.* That first the people beat downe some *de facto*, and then the King much taken with the example, put downe the rest *de jure*, and by publick order. Yet had you told it thus, the Doctor possibly might have questioned you for the relation : desiring you, as formerly, to tell where you find it : either that they were *beaten downe*, or *beaten downe de facto by the common people*. That they <sup>(q)</sup> *were taken downe in the most part of the Churches of this Realme*, the Kings letters tell us : but *taking downe* implies an orderly proceeding ; *beating downe*, hath none. And the Kings letters say withall, that they were taken downe on *good and godly considerations* : which as the Doctor thinks, <sup>(r)</sup> *implies some order and authority from them that had a power to doe it* ; some secret Order possibly, from the Lord *Protector*, or those that after signed the letter, who meant to try this way how the thing would relish, before they would appeare in it, or be seen to act it. Or put the case, some Bishops now, should on some grounds to them best knowne, give way unto the Clergie of their severall Diocesses, to place the Table Altar-wise ; and then the King should signifie to the Bishop of *Lincoln*, that it was come unto his knowledge, that in many places of the Kingdom the holy table was removed to the Altar place on certain good and godly considerations : would this be an Argument unto future ages, that this was done

(q) Acts and  
Mon. part. 2.  
p. 699.

(r) Coal from the  
Altar, p. 41.

de

*de facto* by the Countrie people: Besides, why should you think the people in most places of the Realme, were scandalized with *Altars* in the Countrie Churches; when in so many places of the Realme, they tooke up *Armes*, because the *Masse* was taken from them. Those enterprises which you speake of, of some certaine (1) *Zelots* in the beginning of K. *Edwards*, Qu. *Maries*, and Qu. *Elizabeths* raigne, which sometimes you call good and godly considerations, and sometimes the irregular forwardnesse of the people, were before any law established: and therefore of no kin to these. Things were now settled by a law, and by that law the *Altars* were to stand as before they did. Nor durst the people in the most part of the Churches of the Realme have taken downe the *Altars* then by law established, on any private consideration how good soever: therefore I should rather think that it was done in some places, and by authority from some Ordinaries, such whom the Lords found fittest for the alteration. You cavill with the Doctor, and reckon it (2) amongst his *fainings*, for telling you what fine doctrine this was for the common people; viz. this your report of beating downe the *Altars* in the Countrey Churches: wherein he failes, you say, because the writer onely mentioneth it as a matter of Fact. But being it was such a Fact, as drew on the law, the kind of law you tell us of, which after put them downe *de jure*: think you to meet with no apt schollers, that can tell how to raise a doctrine out of the relation? "Our Ancestours in "K. *Edwards* daies were zealous of the reformation, "and beat downe those *dressers*; and why should we "betray Gods cause, and suffer them to be advanced? Are you assured, that none amongst your *partizans* will.

(1) I will give  
you a short taste of  
his faining and  
his fawling. p. 2.

## Sect. 1.

(u) pag. 128.

will applie it so, and after vouch you for their *Author*? As for the *Order* of *K. Edward*, which you have slighted off with a *kind of law*, (as you did that in *Q. Elizabeths Injunctions* with a kind of *somewhat*) you still stand to that, as being neither *Act of Parliament*, nor *Act of Councell*, but an *Act of the King sitting in Councell*. A most pretty quillet (u.) Here is a subtilty indeed, a subtilty in print, as they use to say. But take heed, *nihil odiosius est nimio acumine*. You should not spend too many of your nice distinctions upon Kings and Princes.

(a) pag. 144.

(b) pag. 145.

(c) Ibid.

Now for the *alteration* of the *Liturgie*, which did indeed draw with it a full and finall alteration in the thing now talked of: you take great paines to make it visible unto the world, that *Calvin* had no finger in it. It had beene happy for this Church, if hee and *Beza* could have kept themselves to their meditations, and not beene *curiosi in aliena republica*, as they were too much. You say of *Calvin* that he was a *Polypragmon*<sup>(a)</sup>, and made his letters *flie* to all Princes in the world that did but looke towards a *Reformation*: and that no man<sup>(b)</sup> conceives him to be more pragmatically zealous than you doe, even in those Countries which cared least for him. If so, why take you up the Bucklers for him, or thinke hee might not stickle here, as in other places? The Doctor drew a storie of it from his owne *Epistles*; which you indeavour to refell, by making *ante-dates*, or *false dates* unto all his letters, and unto most of all the rest, whom you there produce. As for example: The Letter to my Lord *Protector*, you date *Octo. 22. 1546*. which was a yeere before *K. Edward* came unto the Crowne<sup>(c)</sup>, as you say your selfe: what time hee neither was *Protector*, nor was there any *English Liturgie*



turgie to except against. Then that Archbishop *Cramer* (d) did write for *Bucer* to come over, the 2. of Oct. An. 1549. when *Bucer* had beene here a long time before, and being at *Canterbury*, writes (e) a letter to *P. Martyr*, dated the 20. day of *June* that yeer: and so you make him come before hee was sent for. So for the treatie with the *French*, whereof *Calvin* speaks (f), you make that *March* 24. 1549. when *Bucer* had been here 10. moneths at least: and yet you date *Pet. Alexanders* letter (g) on the same day also, writ by the appointment of my Lord Archbishop to invite him hither. And thus you toyle and moile your self, (h) *pugnantia securi, frontibus adversis componere*; to joyn such things together as are not competible. But all is well enough so it please the people, and that you can set out the Doctor like a *Iack of Lent*, for every boy to sling his stick at. Therefore to set the matter right, and let you see the Doctor is not so extreamly ignorant in (i) *all the story of those times*, as you please to make him: I will set down some *bounds* and *landmarks* as it were, for our direction in this search, such as by no meanes can deceive us. Know then, that (k) on the last of *Ian.* 1547. according to the accompt of those forreine States, which doe begin the yeere at *Christmasse*, *K. Edward* came unto the Crowne: that (l) in the *Iulie* following hee set out his *Injunctions*, in the which many things there are, that tend unto a Reformation of Religion: and that in the (m) *November* after, in the selfe same yeere, hee held his first Parliament, wherein the distribution of the Sacrament (n) *sub utraque specie*, was by law established. An. 1548. Feb. 11. (o) an Order was sent forth by the Lords of the Councell for the abolishing of Images; *March* the 13.

next

## Cap. 4.

(d) pag. 144.

(e) *Inter opuscula Anglicana*, pa. 550.(f) *Epist. ad Bucerum*.

(g) pag. 143. in marg.

(h)

(i) See then how well you looke into the stories of the time, p. 144.

(k) *Jo. Stow*, p. 593.

(l) Imprinted at London the last day of July. An. 1547.

(m) *The statutes of that King*.

(n) 1 Ed. 6. c. 1.

(o) *Acts and Mon.* part 2. p. 658.

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(p) Ibid. p. 658.

(q) Ibid. p. 659, 660.

(r) Bucer in  
script. Anglic.  
p. 190.(f) 2 & 3. Ed. 6.  
V. the statutes.(t) In script.  
Anglic. p. 191.(u) Jo. Stow,  
p. 596.

(x) Id. ibid.

(y) Id. 597.

(z) Id. p. 600.

(a) Id. p. 603.

(b) Id. p. 604.

(c) Id. p. 605.

(d) Id. p. 604.

(e) In a post-script  
ad censuram, cp.  
503.(f) Joh. Stow,  
p. 605.

next following, the Order of administering the Communion, (p) agreed upon at Windsor, by the Prelates and other learned men, (q) was by the King confirmed, and recommended to the Bishops for the publick use. And on the 2. of Oct. the same yeere, did the Archbishop write to Bucer to come over hither. (r) *Veni igitur ad nos, & te operarium presta in messe Domini*, as the letter tells us. In the November of that yeere, began the second (f) Parliament of K. Edward, and held on till the 14. of March next after, falling in An. 1549. in the same account; in which the first Liturgie was confirmed and ratified. The tenth day after that, March 24. Pet. Alexander, Secretarie to the Archbishop, writes againe to Bucer (t) with a *Veni igitur quam citissime poteris*: and the Tyme after that wee finde him here at Canterbury, from whence he writ to Per. Martyn, as before was said. (u) Apr. 6. Proclamation was made for putting downe the Masse throughout the Realme: (x) the Iuly following, those of Devonshire and Cornwall rose up in Armes, desiring to have their old religion restored againe; and (y) on the 8. of August next, (the Kingdome being thus embroyled) the French Ambassadour made defiance to the King of England. (z) The 14. of Oct. after, the Duke of Somerset was committed to the Tower, and (a) thence released Febr. 6. 1550. and on the 8. of Aprill next, (being before discharged of the Protectorship) was sworne (b) Privy Counsellour. Meane time, (c) on Ian. 22. Commissioners were sent to treat of a peace with France, which was (d) proclaimed the last of March next after following. An. 1551. Iannuar. 30. Mart. (e) Bucer died. The 16. (f) of Oct. after, the Duke of Somerset was committed to the Tower, and on the first



first (s) of December following condemned to death. An. 1552. (h) Jan. 22. the Duke of Somerset was beheaded; and on the morrow (i) next began the Parliament 5. & 6. of Edw. 6. in which the second Liturgie was confirmed. This said, we shall be sure to find how matters went; and how far you have lost your selfe, by your too much quarrelling.

The Doctor thus beginneth, (k) "It seemes that Bucer had informed Calvin of the condition of this Church, and the publick Liturgie thereof, and thereupon he wrote to the Duke of Somerset, who was then Protector. For thus he signifieth to Bucer, (l) *Dominum Protectorem, ut volebas, conatus sum hortari, ut flagitabat praesens rerum status, &c.* and then adviseth Bucer to be instant with him, *ut ritus, qui superstitionis aliquid redolent, tollantur à medio*, that all such rites as favoured of superstition should be took away. And how farre that might reach, you can tell your selfe, knowing the humour of the man, as it seemes you doe,

Nay hee went somewhat further yet, bidding him, (m) as you note your selfe, to take heed of his old fault, (for fault he thought it) which was to runne a moderate course in his Reformatiōs, *mediis consiliis vel authorem esse vel approbatorem*. Now Pet. Alexanders letter for calling in of Bucer, beares date in March, 1549. and Bucer was at Canterbury the Iune next following: the first thing that hee did at his comming hither, as hee saith himselfe, being to make himself acquainted with the English Liturgie. (n) *Cum primum in hoc regnum venissem, &c. librum illum sacrarum, per interpretem, quantum potui, cognovi dili-*

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(g) Id. p. 606.

(h) Jo. Stow, p. 607.

and Brooke tit. Somerset.

(i) Vide Stat. 5. & 6. Edw. 6.

(k) Coal from the Altar, p. 39.

(l) Epist. ad Bucerum. p. 81.

(m) pag. 144.

(n) In praefatione ad censuram.



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(o) He desired  
Calvin to write  
by him to the  
Protector, &c.

P. 144.

gentler, as he relates it to the Archbishop. Of his he gave account to Calvin; and as it seemes (*Dominum Protectorem, ut volebam, &c.*) desired some letter from him to my Lord Protector. Not as (o) you dreame, before his coming over hither, and before the *Liturgie* was published; though possibly before he had beene scene of the Duke of Somerset (the hurly-burlyes of those times considered.) For Calvin tels you in that letter, *inul- tum jam intra sedatas esse confido*, that hee now hoped, that all the tumults and commotions within the Realme were composed and pacified; and also that there was a rumour of a truce with France. So that this letter must needs be dated about the Autumne after Bucers coming hither; the Rebels not being fully crushed till the end of August; and nothing, but the newes of our peace within, drawing the French men to assent to a truce abroad.

(p) Not the let-  
ter printed, bear-  
ing date two  
yeeres before.  
P. 144.

(q) Epist. ad  
Protect. Angl.  
pag. 46.

Then for his letter to the Protector, which is herein mentioned, cleereely it is the letter printed, which beares not date two yeeres before, (p) as you with ignorance and confidence enough, have beene pleased to say. For you may finde the date hereof by a better character, being the same with that to Bucer. For (q) he takes notice in that letter, of those Com- motions, *ingressu illa turba*, which had hapned here, *ab aliquo tempore*, not long before: as also that the alteration of religion was, in part, the cause thereof; *quar ex parte mutatio in religionis causa concitabat*, as himselfe there tels you. So that this letter must be written halfe a yeere at least, after the *Liturgie* esta- blished

blished by Act of Parliament, and not (r) *three yeeres before*, as you ridiculously compute it. As for the substance of that letter, he there excepteth against *Commemoration of the dead* (which he acknowledgeth however to be very ancient, as also against *Chrisme*, and *extreme unction*; which last (*unctionis ceremonia*) you have most childishly translated (s) *oyle* in Baptisme. Which said, he wisheth *illa omnia abscindi semel*, that all these ceremonies should be abrogated; and that withall he should goe forwards to reforme the Church, (t) without feare or wit, without regard of peace at home, or correspondence abroad! Such considerations being onely to be had in *civill matters*, but not in matters of the Church, *in quo nihil non ad Dei verbum exigi fas est*, wherein not any thing is to be exacted, which is not warranted by the Word; and in the managing whereof there is not any thing more distastefull in the eyes of God than (u) worldly wisdom, *ut vel moderemur, vel rescindamus*, &c. either in moderating, cutting off, or going backward, but meerely as we are directed by his will revealed. Nor were these three, and that about Impropriations, the onely things on which he toucheth, as you please to say. He toucheth also there on the booke of (x) *Hemilies*, which very faintly he permits for a season onely, but not allowes of; and thereby gave the hint to others, who ever since almost have declaimed against them. And if you thinke that Calvin never after medled with the *Duke*, about this businesse, of the *Orders of the Church of England*; you are exceeding much mistaken. For whatsoever (y) *crush* he had, he lost but little of his power, though he lost his Office:

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(r) It must be full 3. yeeres before, &c. p. 145.

(s) *Chrismes, oyle* in Baptisme, and commemoration of the dead. pag. 146.

(t) Quia nempe veriti sunt, ut major reru mutatio ferri non possit, praesertim ubi vicinorum ratio habenda est. pag. 70.

(u) Idem ibid. pag. 70.

(x) Quoniam vereor ne paucis exeat in regno vivae cōciones: major pars autem in recitationis modū recurrat. pag. 68.

(y) But for the Lord Protector, he had his crush a yeere and a halfe before. p. 147.



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(2) Interea  
scripsi ad illu-  
trissimū Ducē  
Somerſeti. p. 98

and Calvin still adressed himselfe unto him for the Advancement of the worke. Looke in his letter unto (2) Bullinger, dated Apr. 10. 1551. which was not quite a yeere before the Liturgie was altered, and he will tell you what he did: (2) I writ, saith he, to the most illustrious D. of Somerſet to this effect, that there was no hope but that the Papists would grow inſolenter every day than others, *nisi mature compositum esset diſſidium de ceremoniis*, unless the difference were composed about the ceremonies. Composed, and how? not by reducing the opponents to conformity, but by encouraging them rather in their opposition: especially by supporting Hooper then Bp. of Gloucester, the principall leader of that faction, and very zealous (amongst other things) against the Altars yet remaining, as before I shewed. For so it followeth in that letter, *hortatus ergo sum hominem, ut Hoppera manum porrigeret*; which it seemes was done, as he propounded. For in another unto Bullinger dated the 29. of August following, he certiſieth to him (\*) that Hooper was restored to his Bishoprick. Now this being but the yeere before the alteration of the Liturgie, Calvin being so intent against the Orders of this Church, the Duke so forwards to complie with him; and Hooper who had no lesse interest in Dudley of Northumberland, than Calvin with the Duke of Somerſet, (whereof consult your author, the Acts and Mon. par. 3. p. 147.) being so eager on the chase: it is not to be doubted but the businesse went forwards, though the Duke went backwards. In the relating of which storie you flutter up and downe, and have no consistency. You tell us pag. 147. that in the first

(a) Certū est  
D. Hopperum  
episcopatu suo  
restitutum esse.  
Pag. 103.



first sitting of that Parliament wherein the second Liturgie was confirmed, he was attainted, and condemned, and presently executed : whereas indeed hee was attainted almost two months, and executed just a day, before that sitting. You tell us, pag. 149. that hee was a condemned Prisoner, looking every day for the stroke of the *Axe*, when the booke was passing the Committies ( if at all any such Committie ever was about that Booke, which I somewhat question : ) whereas the *Axe* had done, and the stroke was past, before the Session.

Finally, whereas, in many places of the *Bishops* letter, you call the second Liturgie, the Liturgie of the yeere 1552. as indeed it was : you tell us here, pag. 148. of a certaine Letter which was delivered to the Duke from Calvin, An. 1551. ( as most true it was so ) the Liturgie being then newly altered. And so by that account, the Liturgie was altered, when as the Duke of Somerset was neither attainted, condemned, or executed, as before you said. Is this your looking unto the storie of the times, which you so much bragge of ? But as before I told you, however the Duke went backward, the worke went forwards ; the partie being growne so well compacted, that it could go alone, without any leader : especially Duke Dudley who then ruled the roost, having a great opinion of Bishop Hooper ; who being no friend unto the *Altars* of the Church himselfe, might easily induce his Patron to promote the cause.

Next for his tampering with the King and Archbishop Cranmer, wee have good warrant

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(b) pag. 148.

(c) Vide Epist.  
illam ad  
Farellū. p. 384.(d) Epist ad  
Bullinger. p. 98.

(e) pag. 144.

(f) Coal from  
the Altar.  
p. 39.

from his Letters. In that unto *Farellus* Anno 1551. hee tels you of a Letter sent by him to the King by *Mr. Nicolas*, (*one of his tel-tales* (b) as you call him;) and of the welcome it found both with the King, and with his Councell: as also that he was advised by my Lord of *Canterbury* to write more frequently unto the King, than hee had done formerly: Not about *restitution of Impropropriations*, thats but your device; the Archbishop sent him no such message, unlesse you finde it in your dreames. *Calvin* had other things to aime at, although hee tooke that also as it came in his way. (c) *In statu Regni multa adhuc desiderantur*; many things were amisse that needed reformation. That was more like to bee the Argument of his adresses to the King. If you will please to take his word, himselfe shall tell you in his aforesaid Letter unto *Bullinger*, that he had writ both to the King and to the Councell (and so had *Bullinger* it seemes.) What was the purpose of those letters? (d) *ut eos incitamus ad pergendum*, to set them forwards on the worke which was then in hand: writing withall unto the Duke of *Somerset*, to countenance *Hooper* in his opposition to the *publick orders* then established. Your selfe have told us of him, that he was (e) a *Polypragmon*, making his letters flie to all the *Princes of the world*, that did but looke towards a *Reformation*: If to all *Princes*, then no question but to our King also amongst the rest; and what a kind of reformation *Calvin* aimed at, you know well enough. Then for his practising with the Archbishop; the Doctor tells you (f) that "he had written to him An. 1551. being the yeere  
" before

“before the *Liturgie* was altered, complaining in the  
 “same, that in the service of this Church there was  
 “remaining a whole masse of Popery, *qua non obscurer*  
 “*modo*, &c. which did not onely blemish, but even  
 “overwhelme Gods holy worship. This letter be-  
 ing placed between two others dated the same yeere,  
 induced the Doctor to beleieve, that it was dated that  
 yeere also: and this you chalenge as (g) *a childish and*  
*erroneous Criticisme*; but bring no better of your own.  
 Onely you would faine have it dated before this  
 yeere, and if it might be, *two yeeres* sooner: because  
 he tels the Archbishop there, of *Chanting vespers* here  
 in *England*, in an unknowne tongue; which was,  
 you say, inhibited by Parliament (h) *full two yeeres be-*  
*fore the altering of the Liturgie*. But if you marke it  
 well, this will little helpe you. (i) *Some Minister of*  
*Calvins* (perhaps his *Tel-tale Monsieur Nicolas*) had  
 from *Cambridge* certified him, how things went in  
 “*England*: particularly how all the Church was pro-  
 “vided for, and what great spoyle was made of the  
 “meanes and maintenance thereto belonging. But  
 “more especially that those great men, who held  
 “*Abby-lands*, and consequently were to pay some  
 “*pensions* to the *Monks* surviving, did put them into  
 “benefices and *cure of soules*, who had nor minde  
 “nor meaning to discharge that dutie, *ut pensione iis*  
 “*persolvenda se liberarent*, onely to ease themselves of  
 “paying the *Pensions*. This being certified by *Calvin*,  
 by a letter dated on *Whitsunday*, An. 1550. in his next  
 missive to the Archbishop, (k) he complains of  
 both: First, that the Church was so exposed to open  
*Port-sale* (*quod prada sunt expositi Ecclesia redditus.*)

(g) And if we  
 give it a date  
 from the Printers  
 placing of the  
 letter, which is  
 your childish and  
 erroneous Cri-  
 ticisme. p. 143.

(h) pag. 148.

(i) Epist. ad  
 Calvin. p. 97.

(k) Epist. ad  
 Cranmer. p. 101



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and secondly, *quod ex publico Ecclesia proventu aluntur otiosi ventres, &c.* that the revenue of the Church should be bestowed upon those *idle bellies* (and so you know they called the *Monkes*) which in an unknown tongue chanted out the *Vespers*. If this suffice not for the date, then be pleased to know, that *Calvin* in that letter relates to somewhat that had beene done by the Archbishop in the *Reforming* of this Church for three yeeres before. *Atque utinam te duce aliquanto longius jam ante triennium progressi forent*; which (saith hee) had they done, there had not beene such superstitions left, as hee there complains of. Now the first *Reformation* made by the Archbishops means, was the *Communion book* set out 1548. for the receiving of the *Sacrament sub utraque specie*. To which if you will adde those three yeeres which are there remembred; you must needs date this letter as the Doctor doth, *An. 1551.* (l) not one minute sooner.

(l) But the Date  
seemes to bee  
much before An.  
no 1551. which  
is D. Coals conje-  
cture. p. 148.  
(m) Coal, p. 40.

The Doctor hereupon concludes, as before he did, that leaving the word *Altar* out of the *Common-prayer booke* last established, and other *alterations* which were therein made, grew not from any (m) scandall taken at the *Altars* by the Countrie people, but a dislike that *Calvin* had conceived against the Liturgie, as before was said. Of any hand that *Martin Bucer* had therein, more than that hee had signified unto *Calvin*, the quality and condition of this Church, and of the Liturgie thereof, the said Doctor saith not; and this not absolutely neither, but with a *sic videtur*; (n) that so it seemed. Yet you cry out, without a cause, (o) *that it was the King, the Lords,*

(n) Ibid. p. 39.

(o) pag. 145.

*Lords, and the State, rather than any incitement of Martin Bucer, that made this alteration in the Liturgie, in the point of Altars. An alteration there was made by the King and State; though not by the incitement of Martin Bucer, but of Calvin rather, that Polypragmon, as you call him.*

For, that the Alteration of K. Edwards Liturgie proceeded rather of some motions from without, than any great dislike at home; the Doctor was induced to believe, the rather, because the King (o) had formerly affirmed in his Answer to the Devonshire men, that the *Lords Supper*, as it was then administered, *was brought even to the very use as Christ left it, as the Apostles used it, and as the holy Fathers delivered it.* *Acts and Monuments, part 2. pag. 667.* And secondly, because hee had observed, that in the Act of Parliament, by which that Liturgie of 1549. was called in, the booke of Common prayer (so called in) was affirmed to be agreeable to Gods Word, and the Primitive Church. 5. & 6. Ed. 6. ca. 1. Unto the first of these, you promise such an Answer, (p) *an Answer set downe in such Capitall letters, that he that runnes may reade.* And this, no doubt you meane to doe, onely in favour to the Doctor, who being but a blinker, as you please to call him, would hardly see your Answer in a lesser character.

But first, because we know your tricks, we will set downe *interminis*, as the storie tells us, what was demanded by the Rebels; and what was answered by the King: and after looke upon the *glosse* which you make of both, that wee may see which of them you report most falsely, and what you gather from the same.

The

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(q) Acts and  
Mon. part. 2.  
P. 666.

The Rebels they demanded thus:

(q) " Forasmuch as wee constantly beleeve, that  
" after the *Priest* hath spoken the words of consecra-  
" tion, being at *Masse*, there celebrating and conse-  
" crating the same; there is very really the body and  
" bloud of our Saviour *Iesus Christ*, God and man;  
" and that no substance of bread and wine remaineth  
" after, but the very selfe same body that was borne  
" of the *Virgin Mary*, and was given upon the *Crosse*  
" for our Redemption; therefore wee will have  
" *Masse celebrated as it was in times past*, without  
" any man communicating with the *Priests*, foras-  
" much as many rudely presuming unworthily to re-  
" ceive the same, put no difference between the *Lords*  
" *body*, and other kind of meat; some saying that it  
" is bread both before and after; some saying that it  
" is profitable to no man except hee receive it, with  
" many other abused termes.

Now to this Article of theirs, the King thus  
replied:

(r) Acts and  
Mon. part 2.  
P. 667.

(r) " For the *Masse*, I assure you no small studie  
" nor travell hath beene spent, by all the learned  
" *Clergie*, therein, and to avoid all contention, it is  
" brought even to the very use as *Christ* left it, as the  
" *Apostles* used it, as the holy *Fathers* delivered it,  
" indeed somewhat altered from that the *Popes* of  
" *Rome* for their *lawe* brought it to. And although  
" yee may heare the contrary from some *Popish* evill  
" men, yet Our Majesty, which for Our Honour may  
" not be blemished and stained, assureth you, that  
" they deceive, abuse you, and blow these opinions  
" into your heads, to finish their owne purposes.

This



This is the *plaine song*, as it passed betweene the *Rebells* and the *King*. And now I will set down your descant on it, in your owne words *verbatim*, not a tittle altered, that all which *runne may reade*, and see how shamefully you abuse your owne dearest Author.

(1) The *Rebells*, in their third Article, (set on by the *Papish Priests*) doe petition for their *Masse* (that is, that which wee call the *Canon of the Masse*) and words of consecration, as they had it before, and that the *Priests* might celebrate it alone, without the communicating of the people. - (1) pag. 150, 151

To this the *King* answers, That for the *Canon of the Masse and words of Consecration*, (which is nothing altered in the second *Liturgie*) they are such as were used by *Christ, the Apostles, and the ancient Fathers*: that is, They are the very words of the *Institution*. But for the second part of their demand, which was for the sacrifice of the *Masse*, or the *Priests* eating alone, they must excuse him: For this the *Popes of Rome* for their *lacre* added to it. So there is a cleare Answer to both parts of the Article.

A very cleare answer, if you marke it well. The *Rebells* make demand of the whole *Masse, modo & forma*, as before it had beene celebrated: you make them speake onely of the *Canon of the Masse*, and words of Consecration. The *King*, in his reply, makes answer to the whole *Masse*, as it was commonly then called, the whole forme and order of the *Communion* in the publick *Liturgie*, that it was brought even to the very use as *Christ* left it, the *Apostles* used it, and the *holy Fathers* delivered it: you make him answer onely

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ly of the *Canon*, and words of *Institution*, as if that were all. This is not to report an answer, but to make an answer; and draw that commendation to a *part* of the *common Liturgie*, which was intended of the *whole*. And yet your Inference is farre worse than your Report: For you have made the King to say, that they should have a *Table*, and a *Communion*, and the words of *Consecration*, as they were used by *Christ*, the *Apostles*, and the ancient *Fathers*: but they should have no *Altar*, nor *sacrifice*; for these the *Popes of Rome*, for their lucre, had added to the *Institution*.

This, were there nothing else, would set you forth for what you are; a man that care not what you say, or whom you falsifie, so you may runne away from the present danger, though afterwards it overtakes you, and falls farre heavier on you than before it did.

Next, let us see what you reply to that which concernes the *Parliament*, and the opinion which it had of the former *Liturgie*, as both agreeable to *Gods Word*, and the *Primitive Church*. And first you charge the Doctor with borrowing (i) that passage from father *Parsons three Conversions*. Whether it be in father *Parsons*, the Doctor knowes not. But whether it be or not, that comes all to one, as long as it is so delivered in the *Act of Parliament*. Then for the *Act* it selfe, (u) you answer, that whereas some *sensuall persons*, and *refractorie Papists*, had forborne to repaire to the *Parish-Churches* upon the establishment of the *English Service*, the *Parliament* doth in the *Preamble* tell the offenders against this new law, that praier in the mother-

(i) pag. 151

(u) pag. 152.

mother-tongue is no invention of theirs, as the Priests would make them beleieve, but the doctrine of the Word of God, and the practice of the Primitive Church: meddling no farther with the Liturgie in this part of the Act, than as it was a service in the mother-tongue. Cap. 4. 2

I have been told, it was a saying of my Lord Chancellour Egerton, that Dr Day, once Dean of Windsor, had the most excellent arts of creeping out of the law, of any man whose name was ever brought in Chancery. That Doctor, and this Minister, are much of the same quality; our Minister being as expert in creeping out of an authority, as ever was that Doctor in creeping out of the law. But yet hee creepes not so away, but a man may catch him: and catch him sure we will for all his cunning. For if wee looke into the Act of Parliament, wee shall easily finde, that not the language onely, but the order, forme, and fabrick of the divine Service before established, is said to bee agreeable to the Word of God, and the Primitive Church, which I desire you to observe, as it is here presented (x) to you.

"Whereas (saith the Act) there hath beene a  
 "very godly order set forth by authority of Parlia-  
 "ment, for Common prayer and administration of the  
 "Sacraments to be used in the mother tongue, within this  
 "Church of England, agreeable unto the Word of God,  
 "and the Primitive Church, very comfortable to all  
 "good people, desiring to live in christian Conver-  
 "sation, and most profitable to the estate of this  
 "Realme, &c. What thinke you, on your second  
 "thoughts, is that so much commended by the Par-  
 "liament? either the very Order it selfe, of Common  
 "prayer

(x) 5. & 6. Ed.  
 6. cap. 1.



Sect. 1.

*prayer and administration of the Sacraments, or the being of it in the English tongue. It could not be the being of it in the English tongue. For then the Romish Missal, had it beene translated word for word, without more alteration than the language onely, might have beene also said to be agreeable to the Word of God, and the Primitive Church; which I am sure you will not say. And therefore it must be the whole forme and order, that godly order, as they call it, of common prayer and administration of the Sacraments, to be used in the English tongue (take them both together) which they so commended. Compare this testimony of the Parliament, with that before given of it by the King; and see if they affirme it of the language, or of the order of the service. The King affirmed that it was brought unto that use as Christ left it, the Apostles used it, and the holy Fathers delivered it: the Parliament, that it was agreeable to the Word of God (including Christ and the Apostles) and to the Primitive Church, including the holy Fathers. Nor did the Parliament alone vouchsafe this testimonie of the first Liturgie (y.) Archbishop Bancrofts speaking of it in his Sermon preached at S. Pauls Crosse, An. 1588. affirms that it was published first with such approbation, as that it was accounted the worke of God.*

(y) pag. 53.

(z) Acts and  
Mon. part 2.  
p. 660.

Besides, John Fox, (\*) whose testimony I am sure you will not refuse, (though you corrupt him too if hee come in your way) hath told us of the Compilers of that Liturgie, first that they were commanded by the King to have as well an eye and respect unto the most sincere and pure Christian religion, taught by the

the

"the holy Scriptures, as also to the usages of the  
 "Primitive Church, and to draw up one convenient  
 "and meet order, rite and fashion of Common prayer,  
 "and Administration of the Sacraments, to be had and  
 "used within the Realme of England, and the Domi-  
 "nions of the same. And then hee addes *de proprio*,  
 "as his own opinion, that *through the ayde of the holy*  
 "*Ghost*, and with one uniforme agreement, they did  
 "conclude, fet forth, and deliver to the King a booke  
 "in English, entituled, *A booke of the Common prayer*,  
*&c.* This, as it shewes his judgement of the aforesaid  
*Liturgie*, so doth it very fully explaine the meaning  
 of the *Act of Parliament*; and that it did not, as you  
 say, relate unto the language onely, but the whole  
 order, rite, and fashion, of the *Common prayer booke*.

Thus have we scene the alteration of the *Liturgie*;  
 and by that alteration, a change of *Altars* into *Tables*,  
 for the holy Sacrament. The next inquiry to be made,  
 is how the *Table* stood, and how they called it; and  
 that as well upon the taking down of *Altars*, An. 1550  
 in some places by the Kings owne Order; as on the  
 generall removall of them, by the second *Liturgie*.  
 First for the placing of the *Table* your owne Author  
 tels you, (\*) that on occasion of taking downe the  
 "*Altars*, here arose a great diversity about the  
 "forme of the *Lords board*: some using it after the  
 "forme of a *Table*, and some of an *Altar*. But finally  
 "it was so ordered by the Bishop of London (*Ridley*)  
 "that he appointed the forme of a *right Table*, to be  
 "used in all his Diocesse: himselfe encouraging them  
 "unto it, by breaking downe the wall standing then  
 "by the *high Altar* side, in the Cathedral of *S. Paul*.

But

(a) Acts and  
 Mon. part. 2.  
 p. 700.

## Sect. I.

But that it was so ordered in all other Dioceſes, the Doctor findes not any where, but in the *new Edition* of the Bishops letter, which you have falſified of purpoſe to make it ſay ſo, as before was noted. Nor did the *old Edition* ſay, that they the other Dioceſes, agreed at all upon the *forme and faſhion* of their *Tables*; though they agreed, as you would have it, on the *ting* it ſelf. And therefore you have now put in theſe words, *ſo ſoone*, which tells another tale, than before was told: as if all Dioceſes having agreed as well as *London*, on receiving *Tables*, did agree too, but not *ſo ſoone* upon the *faſhion* of their *Tables*. For that it was not thus in all other places, your owne *Miles Huggard* tells (b) you; and to him I ſend you to obſerve it. But *this diverſity*, (c) ſay you, was ſetled by the *Rubrick, confirmed by law*. What univerſally? There is no queſtion but you meane it; or to what purpoſe doe you ſay ſo? Yet in another place you tell us, that notwithstanding the ſaid *Rubrick*, the *Tables* ſtood like *Altars* in *Cathedrall Churches*; in ſome of them at leaſt, which had no priviledge, I am ſure, more than others had. For thus ſay you, (d) In ſome of the *Cathedralls*, where the ſteps were not tranſpoſed in tertio of the *Queene*, and the wall on the back-side of the *Altar* untaken downe, the *Table* might ſtand all along, as the *Altar* did. If it did ſtand in ſome, it might ſtand in all; and if in the *Cathedralls*, then alſo in *Parochiall Churches*; unleſſe you ſhew us by what meanes they procured that *might*, which could not be attained unto by any others. Wee finde it alſo, in the letter (e,) that one-ly to make uſe of their *covers, fronts, and other ornaments,*

(b) pag. 48. Of  
the holy Table.  
(c) Ibid. p. 48.

(d) pag. 183.

(e) Cont from the  
Altar, p. 72.



ments, the Tables might be placed in some of the Chappels, and Cathedrals, of the same length and fashion that the Altars were of: Why might not then the same be done in the Parish-Churches, which were provided at that time, of covers, fronts, and other ornaments of that nature. (f) Your selfe concludes it for a foolish dreame, that the State should cast away those rich furnitures of the Chappell, provided for the former Altars; and sure it is as much a dreame that they should cast away their ornaments of the selfe same nature out of Country Churches.

Cap. 5.

(f) pag. 38. of the holy table.

And this I am the rather induced to thinke, because that in the Statute 1 Elizab. (g) wherein the Common-prayer booke now in force, was confirmed and ratified, it was enacted, "That all such ornaments of the Church shall be retained, and be in use, as was in the Church of England by the authority of Parliament, in the 2. of King Edw. 6. untill other order should therein be taken by the authority of the Queene, &c. Which makes it plaine in my opinion, that in the latter end of King Edw. the first, there had beene nothing altered in the point of the Churches ornaments, nor consequently in the placing of the holy Table.

(g) 1 Eliz. c. 2.

Then for the name, it seemes they stood as little upon that, as upon the former. When the old Altars stood, they called them Tables; and when the Tables were set up, they called them Altars. Your Author (h) could have told you "at the first, "that the booke of Common prayer calleth the thing where-

(h) 4<sup>th</sup> and 5<sup>th</sup> Mon. part 2. p. 700.

## Sect. 1.

“whereupon the Lords Supper is ministred, in-  
 “differently a *Table*, an *Altar*, or the *Lords board*,  
 “without prescription of any forme thereof, ei-  
 “ther of a *Table*, or of an *Altar*. For as it calleth  
 “it an *Altar*, whereupon the Lords Supper is  
 “ministred, a *Table*, and the *Lords boorde*; so it  
 “calleth the *Table* where the holy Communion  
 “is distributed with laud and thanksgiving unto  
 “the Lord, an *Altar*; for that there is offered the  
 “same sacrifice of praise and thanksgiving. So  
 when the *Liturgie* was altered, & the word *Altar*  
 quite left out; they spared not, as occasion was, to  
 call the *holy table* by the name of *Altar*. The bles-  
 sed Sacrament it selfe, they thought no sacrilege  
 to intitle by the name of *Sacrament of the Altar*:  
 so did the *Martyrs*, some of them, in *Qu. Maries*  
 time; and the whole body of the State, in Parlia-  
 ment, 1 *Eliz.* as was shewed before. Old Father  
*Latimer* speakes positively, that it may be called an  
*Altar*; though you, in the repeating of his words,  
 have slipped aside that passage, and made him cast  
 the common calling of it so, (i) upon the *Doctors*,  
 who might be mistaken. Yea and *John Fox* himself  
 hath told you (k) in a marginall note, *The Table*,  
*how it may be called an Altar, and in what respect*.  
 The *Rubrick* was no other then, than we finde it  
 now: and yet we doe not find, that any thought  
 themselves so tyed to the words thereof, as to use  
 no other. Yet this is pressed upon the *Vicar*. The  
*Church in her Liturgie and Canons calling the same*  
*a Table onely, doe not you call it an Altar, (l) so the*  
*old edition: doe not you now, under the Reformation,*  
 call

(i) *Holy table*,  
 p. 97.

(k) *Acts and*  
*Mon. part 2.*  
 pag 700.

(l) *cont. p. 74.*

call it an *Altar* : (m) so saith the new. Under the Reformation? And why so? Onely to make poor men beleieve, that *Altars*, and the *Reformation*, cannot stand together. But you are out in that, as in all the rest. The writer of the letter cannot but acknowledge, (n) that the *Altars doe stand still in the Lutherane Churches*; and that the *Apologie for the Augustane Confession doth allow it*: the Doctors and Divines whereof, he doth acknowledge also to be (o) *sound Protestants*, although they suffer *Altars to stand*. And in those other *Churches of the Reformation*, some of the chiefe Divines are farre more moderate in this point, than you wish they were. *Oecolampadius* (p) doth allow the *Eucharist to be called the Sacrament of the Altar*: affirming also, that for *peace sake they would not abhor from the title of sacrifice, if there were no deceit closely carried under it*: and that there is no harme, in calling the *Lords Table by the name of Altar*. *Zanchie* (q) more fully, *Quod neque Christus, neque Apostoli prohibuerunt altaria, aut mandarunt quod mensis ligneis utantur*; That neither *Christ* nor his *Apostles* have prohibited *Altars*, or enjoined wooden *Tables*; and therefore that it is to be accounted a matter of indifference, whether we use an *Altar* of stone, or a table of wood, *modo absit superstitio*, so that no superstition be conceived of either. So they determine of the point; not doubting, as it seemes, but that it might be lawfull now, under the *Reformation*, to call the holy *Table* by the name of *Altar*: and which makes more against your meaning, to use an *Altar* also in the ministration. Which said, Ibid

## Cap. 4.

(m) *Holy table*, p. 17.

(n) Ibid. p. 16.

(o) Ibid. p. 18.

(p) *Admittimus &c. Epistola ad Barthol. Hadder.*(q) *De cultu Dei extern. l. 1.*



**Sect. I.**

adieu to *England*, and the practice here ; meaning to looke abroad into forrain parts in the rest that followeth ; where we will labour to find out what was the ancient doctrine in the Church of God, concerning *Sacrifices, Priests, and Altars* ; and what the usage in this point of placing the *Communion table*. Yet so that we will cast an eye, sometimes, and as occasion is, on our owne deare Mother, the Church of *England*, that wee may see how neare she comes both in her *doctrine*, and her *practice*, to the *ancient Pasternes*. And wee will see withall, what you have to say ; and what it is whereof you purpose to arraigne the poore man you wot of, in all those particulars.

**SECT. II.**

## SECTION II.

## CHAP. V.

What was the ancient Doctrine of the Church concerning *Sacrifices, Priests and Altars*: and what the Doctrine of this Church in those particulars.

*That Sacrifices, Priests, and Altars, were from the beginning, by the light of nature; and that not onely amongst the Patriarchs, but amongst the Gentiles. That in the Christian Church there is a Sacrifice, Priests, and Altars, and those both instituted and expressed in the holy Gospell. The like delivered by Dionysius, Ignatius, Iustin Martyr, and in the Canons of the Apostles. As also by Tertullian, Irenæus, Origen, and S. Cyprian. How the Apologeticks of those times are to be interpreted, in their deniall of Altars in the Christian Church. Minutius Felix falsified by the Minister of Linc. What were the Sacrifices which the said Apologeticks did deny to be in the Church of Christ. The difference betweene mysticall and spirituall sacrifices. S. Ambrose falsified by the Minister of Linc. in the point of Sacrifice. The Doctrine of the Sacrifice delivered by Eusebius: The Doctrine of the following Fathers, of Sacrifices, Priests, and Altars: What is the Doctrine of this Church, touching the Priesthood and the Sacrifice. The judgement in these points, and in that of Altars, of B. Andrewes, K. James, B. Montague, and B. Morton.*

**I**T is the observation of *Eusebius*<sup>a</sup>, that the Fathers which preceded *Moses*, and were quite ignorant of his Law, disposed their wayes according to a voluntary kinde of piety; *βίω μὲν τῇ κατὰ τὴν φύσιν κεκοσμημένοι*; framing their

(a) De præparat. Evangel. 1.7.c.6.

## Sect. 2.

their lives and actions according to the law of Nature, which words relate not onely unto their morall conversation, as good men, but to their carriage in respect of Gods publick worship, as religious men. The light of nature could informe them that there was a God, had not their Parents, from the first man *Adam*, beene carefull to instruct them in that part of knowledge: and the same light of nature did informe them also, that God was to bee worshipped by them; that there were some particular services expected of him from his Creature. Of these, the first wee meet with, upon record, is that of *Sacrifice*; almost co-ævall with the world. For we are told of *Cain* and *Abel* the two sons

(b) *Gen. 4. 2, 3, 4.*

of *Adam*<sup>b</sup>, that the one of them being a tiller of the ground, brought of the fruit of the ground an offering unto the Lord: the other, being a keeper of sheep, brought of the firstlings of his stocke, and the fat thereof. This was, it seemes, the quit-rent which they paid to Almighty God, that supreme Lord, of and by whom they held their temporall fortunes; and from whose hands they

(c) *In Gen. 8. 20.*

were to looke for a more excellent estate. *Lex naturalis æquum esse docuit, ut de donis suis honoraretur imprimis ipse qui dedit*: Naturall reason, saith *Rupertus*, told them it was fit that God the Donour should bee honoured with some part of that, which hee himselfe had given unto them. Thus in those early dayes have wee found a *Sacrifice*, and *Sacrifices*, as you say your selfe, are not to be found without *Priests* and *Altars*. It is true, we doe not reade in Scripture of any *Altar*, till that built by *Noah*, nor of any *Priest*, before *Melchisedec*. *Noah builded an Altar*, saith the Text, *Gen. 8.* and of *Melchisedec* it is said, that hee was the *Priest of the most high God*, *Gen. 14.* Not that there were no *Altars*

nor



norno Priests before. For howsoever *Pererius*<sup>d</sup> makes it doubtfull, whether the use of *Altars* was before or not, *An autem fuerit usus Altarium, necne, incertum est*: yet<sup>e</sup> a good friend of yours, whose *Tractat de Altaribus & Sacrificiis*, you make good use of (though you scorne to tell by whom you profit) is more assured that they were in use from the first beginning. For speaking of the sacrifices of *Cain* and *Abel*, he determineth thus<sup>f</sup>, *Ad haec sacrificia aras extructas consentaneum est*, that it is very likely that *Altars* were erected for them. Then for the *Priest*, wee need not take much paines to seeke him. The Office of the *Priesthood*<sup>g</sup> was then in *Adam*, and held by him entirely, till *Seth* came of age, to take part of the burden from him: that dignitie continuing alwayes after in the *Pater-familias*, the eldest of the line or family, till the *Leviticall* Priesthood was set up by *Moses*. An evidence whereof wee have in *Noah*, who though hee was in yeares, and that his sonnes were young and lustie<sup>h</sup>, did yet discharge the *Priestly* function; *Building an Altar to the Lord, and offering burnt Offerings on the Altar*. Which sacrifice of his was *Eucharisticall*, not *typicall*: a sacrifice of praise and thanksgiving for his preservation from the Flood; not any way significative of *Christ*s to come. And therefore *Svaliger*<sup>i</sup> doth very truly tell us of him, that presently as soon as he came out of the *Arke*, *ὁρῶντα καὶ ἀρχαῖς ἡγία* *immolavit Deo*: which (saith *Expertus*) *Non scripta, sed naturalis lex aequum esse docuit*, was not commended to him by a written law, but meerly by the law of Nature. Such evidence we also have in the story of *Melchisedec*, who being the eldest of his line<sup>k</sup> and commonly received for *Sem*, the sonne of *Noah*) is stiled<sup>\*</sup> at the encounter

Cap. 5.

(d) In Ge. 8. 20.

(e) Pet. de Moulin, de Altaribus &amp; Sacr.

(f) Cap. 2.

(g) V. Billson of perpet. govern. of Ch. Ch. cap. 1.

(h) Gen. 8. 20.

(i) Scal. Emen. temp. lib. 5.

(k) Gen. 14. 18.

## Sect. 2.

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Cap. 5.

(d) In Ge. 8. 20.

(e) Pet. de Moulin, de Al- taribus &amp; Sacr.

(f) Cap. 2.

(g) V. Bilsen of perpet. govern. of Ch. ch. cap. 1.

(h) Gen. 8. 20.

(i) Scal. Emen. temp. lib. 5.

(k) Gen. 14. 18.



## Sect. 2.

betweene him and *Abraham*, the Priest of the most high God, as before was said: being also there reported to be King of *Salem*. And thus it also was, either by imitation or tradition, amongst the *Gentiles*. Their Princes being *Patres Patriæ*, and consequently *in loco Patrum-familias*, the *Grandfathers* of all families in their Dominions, did also exercise the *Priests* Office in their solemne sacrifices. *Iethro* the father in law of *Moses*, who<sup>1</sup> in the Text is called the Priest of *Madian*, is in the Margine of our Bibles, called the Prince. And *Anius*<sup>m</sup> in the Poet, is set out for both; *Rex Anius, Rex idem hominum Phœbique Sacerdos*.

(1) *Exod. 2. 16.*(m) *Æneid. 1. 3.*

After when as the house of *Iacob* was growne great and numerous, and settled by the Lord himselfe into the body of a Church; it pleased the Lord to signifie by *Moses* how hee would be worshipped: to prescribe certaine Rites and formes of *sacrifices*, and for those *sacrifices* to appoint both *Priests* and *Altars*. These sacrifices were divided into *Εὐχαρίστια*, or *gratulatory*, such as was that of *Noah*, before remembred; and *expiatory*, or *ἱλαστήρια*, which did relate to *Christ* our Saviour, as types of that most perfect *expiatory sacrifice*, which in the fulnesse of time hee was to offer on the Crosse, for the sin of man. Which practice of the *Jewes*, abstracted from the end to which by God it was intended, was generally in use also with the *Gentiles*: whether delivered to them by tradition from their predecessours, or that it was a dying sparke of the light of Nature, or that they tooke it from the *Jewes*, whose Apes they were, needs not now be questioned. Suffice it, that however they could not reach the height of the true religion, nor knew not the intent of those frequent *sacrifices* which were imposed upon the  
*Jewes;*

*Jewes*; yet they would come as neare it, as they could. And therefore as they had their *sacrifices*, so would they also have their *Temples*, their *Priests*, and *Altars*: places selected for divine worship, and Ministers appointed for those places, and *Altars* upon which to minister, being of like antiquitie. The severall gods in *Rome*, the *Temples* unto them belonging, the *Altars* in those *Temples*, and Colledges of *Priests* attending on those *Altars*, are things so generally knowne; that it were losse of time to insist upon them. The like may also be observed in all other places, and of all *Idols* whatsoever. For whatsoever the *Idol* represented, and by whomsoever it was worshipped, if it were once set up and honoured as a Deitie, it drew along with it all those necessary attendants, which were by God himselfe thought fit to wait upon the true religion. The *Groves and high places*, the *Priests and Altars* destinated to the service of that foule *Idol Baal*, mentioned in the holy Scriptures, were prooffe enough of this, were there no prooffe else. But these things being *notiora, quam ut stylo egeant*; I passe them over with this note: that there was never any Nation, but had some religion, nor any religion (of men civilized) but had *Altars, Priests and Sacrifices*, as a part thereof, or as dependants thereupon. Which mutuall agreement betweene *Jew* and *Gentile* in those outward things, although not in the end proposed: made them both severally persecute and deride the *Christians*, as men of no religion, having (as they conceived) no *Temples, Altars, Priests, nor Sacrifices*, and so by consequence no God.

(n) Patere. Hist.

For when our blessed Lord and Saviour had by that one offering of himselfe once for all, ° *perfected for*

(o) Heb. 9. 12.  
& 10. 14.

## Sect. 2.

(p) Col. 2. 17.

(q) Perniciosas  
& mortiferas  
essẽ Christianis.  
Hier. Ep.  
ad August.

ever all them that are sanctified; and by his owne blood entred into the holy place, and obtained eternall redemption for us: there was forthwith an end of all those sacrifices in the law, by which this one of his had beene prefigured. They had beene onely given *in umbra*, as a shadow of the things to come: but when the body came it selfe, the shadow was unserviceable, and forthwith vanished. Yet did not Christ deprive his Church for ever of all manner of *Sacrifices*, but onely abrogated those which had beene before; which if continued, might have beene a strong presumption of his not comming in the flesh: in which respect, those, and all other Ceremonies of the *Jewes*, are by the Fathers said to bee, not onely dangerous, but deadly, to us *Christian* men. The Passion of our Saviour, as by the Lords own Ordinance it was prefigured to the *Jew* in the legall *Sacrifices*, *à Parte ante*; so by Christs institution, is it to bee commemorated by us *Christians*, in the holy Supper, *à Parte post*. A *Sacrifice* it was in figure, a *Sacrifice* in fact; and so by consequence, a *Sacrifice* in the commemorations, or upon the *Post-fact*. A *Sacrifice* there was among the *Jewes*, shewing forth Christs death unto them, before his comming in the flesh: a *Sacrifice* there must bee amongst the *Christians*, to shew forth the Lords death till he come in judgement. And if a *Sacrifice* must bee, there must be also *Priests* to doe, and *Altars* whereupon to doe it: because without a *Priest*, and *Altar*, there can bee no sacrifice: Yet so that the precedent sacrifice was of a different nature from the subsequent: and so was also both the *Priest* and *Altar* from those before: a bloody sacrifice then, an unbloody, now; a *Priest* derived from *Aaron* then, from *Malchisedech*, now; an *Altar* for



(7)

for Mosaicall sacrifices then, for Evangelicall now: The **Cap. 5.**  
Sacrifice prescribed by Christ, *Qui novi Testamenti no-* (1) I Cor. II. 23,  
*vam docuit oblationem*, saith Irenaeus l. 4. c. 32. who the 24, 25.  
same night in which he was betrayed, tooke bread, And  
when he had given thanks, he brake it, and said, Take, eat,  
this is my body which is broken for you. Doe this in remem-  
brance of me. Likewise also he tooke the Cup when hee had  
supped, saying, This Cup is the New Testament in my blood,  
doe this as often as you drinke it, in remembrance of mee.  
Which words, if they expresse not plaine enough the  
nature of this Sacrifice, to bee commemorative, we may  
take those that follow by way of Commentary: For (1) Jb. v. 26.  
as often as yee eat this bread, and drinke this Cup, ye doe  
shew the Lords death till he come. Then for the Priests,  
they were appointed by him also, even the holy Apo-  
stles; who being onely present at the Institution, recei-  
ved a power from Christ to celebrate these holy my-  
steries in the Church of God. A power not personall  
unto them, but such as was from them to bee derived  
upon others, and by them communicated unto o-  
thers, for the instruction of Gods people, and the per-  
formance of his service. Though the Apostles at that  
time might represent the Church of Christ, and every  
part and member of it; yet this gives no authority un-  
to private men, to intermeddle in the sacrifice, but  
unto the Apostles onely, and their successours in the  
Evangelicall Priesthood. Our Saviour hath left certaine  
markes or characters, by which each member of the  
Church may soone finde his durie. For the Apostles  
and their successours in the Priesthood, there is an *edite*  
& *bibite*, an eating an drinking, as private men; men of  
no Orders in the Church: but there is an *Hoc facite*  
belonging to them, onely, as they are Priests under,

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and of the Gospell. *Hoc facite*, is for the *Priest*, who hath power to consecrate; *Hoc edite*, is both for *Priest* and *people*, which are admitted to communicate: and so is the *Hoc bibite* too by the *Papists* leave. Were it not thus, but that the people might *hoc facere*, take bread, and breake, and blesse it, and distribute it unto one another; wee should soone see a quicke come off of our whole religion. The people then, being prepared and fitted for it, may *edere* and *bibere*, but they must not *facere*; that belongs onely to the *Priests*, who claime that power from the *Apostles*, on them conferred by our *Redeemer*. Last of all for the *Altar*, wee need not goe farre. S. *Paul*, in whom wee finde both the *Priest* and *Sacrifice*, will helpe us to an *Altar* also. He calleth it once a *Table*, and once an *Altar*: a *Table* in the tenth of the same Epistle, *non potestis mensæ Domini participes esse*, yee cannot bee partakers of the *Lords Table*, and the *table* of *Devils*; an *Altar* in the last of the *Hebrewes*, *Habemus Altare*, wee have an *Altar* whereof they have no right to eat that serve the *Tabernacle*: an *Altar* in relation to the *Sacrifice*, which is there commemorated; a *Table* in relation to the *Sacrament* which is thence participated. Nay, so indifferent were those words to that blessed spirit, that, as it seemes, he stood not on the choice of either: but used the *word* *Table* to denote those *Altars* on which the *Gentiles* sacrificed to their wretched *Idols*; which he calls *mensæ Demoniorum*, the *table* of *Devils*, in the Text remembered.

If wee consult the *Fathers* who lived next those times, wee finde not that they altered any thing in the present businesse, for which they had so good authority from the *Lords Apostles*; but without any scruple,  
or

(c) V. 21.

(u) V. 10.

(x) V. B. Mon-  
tagues App.  
p. 288.

or opposition (that we can meet with) used, as they had occasion, the name of *Sacrifice*, and *Priest*, and *Altar*, in their severall writings. Not that they tied themselves to those words alone, but that they balked them not when they came in their way, as if they were afraid to take notice of them. <sup>a</sup> *Demys the Arcopagite* (a) Cap. 3. (if it were hee that wrote the books *de Ecclesiastica Hierarchia*) hath in one chapter, all those names of *Priest*, *Altar*, *Sacrifice*, ἱερεὺς, θυσιαστήριον, ἱεροσύγια, in his native language; *Sacerdos*, *Altare*, *Sacrificium*, in the translation: the *Altar* being honoured with the attribute of θεῖον, or divine; the *Sacrifice* with that of παν-αγιεστάτη, or most pure and holy. These workes of *Dionysius*, *Monsieur du Moulin*, doth acknowledge to bee very profitable, *Utilia sane & plena bone frugis*, but withall thinke<sup>b</sup> they are of a later date. And therefore on unto *Ignatius*, of whom there is lesse question amongst learned men: who in his severall Epistles useth the aforesaid names or termes, as being generally received, and of common usage. First for the *Altar*, the Doctor shewed you<sup>c</sup> in his *Coel*, that it is found there, thrice at least, ὡς ἐπὶ ἐν θυσιαστήριον *ad Magnes.* ἐν θυσιαστήριον πάση τῇ ἐκκλησίᾳ, *ad Philadelph.* one altar, and one Altar in every Church: and θυσιαστήριον θεῶν, *Gods Altar*, in his Epistle *ad Tarsens*. what is objected against these, we shall see hereafter. So for the Minister, he calls him, ἱερεὺς, or *Priest*, which youngond friend *Vedelius* translates *Sacerdos*,<sup>d</sup> Καλοὶ μὲν οἱ ἱερεῖς, καὶ οἱ τῷ λόγῳ διακονοῖ, κρείσσον δὲ ὁ ἀρχιερεὺς. "Excellent (or estimable) are the *Priests* and *Deacons*, but more the *Bishop*. In the Epistle *ad Smyrneneses* the same word occurs, to signifie the *Priest*, or Minister of *Christ*s holy Gospell: as also that of ἱεροσύγη, rendred by

(a) Cap. 3.

(b) Sed posterioris avis. Tract. de Alt. cap. 7.

(c) p. 46.

(d) Epist. ad Philadelph.



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(c) ad Smyr-  
nens.(f) abstinuiffe  
non solum à vo-  
cabulo templi,  
sed etiam sacer-  
dotii. Bellarm.  
de Cult. Sanct.  
l. 3. c. 4.(g) ἐν ὅλῃ τῇ  
ἐκκλησίᾳ ὁ δίδω-  
ν ἐν τῇ εὐχαριστίᾳ  
ἐστὶν αὐτῷ.  
In dial. ad Try-  
phonem.(h) ἐν τῇ  
εὐχαριστίᾳ ὁ  
ἀπὸ τοῦ το-  
πίου. Id.

by your *Vedelines*, *Sacerdotians*, by us called the *Priest-  
hood*. Last of all for your *sacrifice*, the same *Ignatius*  
gives it for a rule, as the times then were, that it is  
not lawfull for the *Priest* without the notice of his Bi-  
shop, “*ἢ τε βαπτίζειν ἢ τε προσφέρειν, ἢ τε ἱεραγεῖν*.”  
“*ἢ τε*, either to baptize, or offer, or celebrate the sa-  
crifice. Where by the way, wee may perceive how  
much the *Cardinall* was mistaken, in that he tels us for  
a certaine, that the *Apostles* and most ancient Fathers  
of the Church, as *Iustin*, and *Ignatius*, did purposely ab-  
staine from the names of *Priest* and *Priesthood*, as they  
did also from that of *Temple*: *ne viderentur adhuc dura-  
re Indaicæ ceremoniæ*, lest otherwise the *Jewish* ceremo-  
nies might be conceived to be in force. It is true, that  
for the most part, *Ignatius* useth for the minister, the  
word *Πρεσβυτερος*, or *Presbyter*, from which the *French*  
derived their *Prebtre*, and wee thence our *Priest*; but  
doth not binde himsele unto it. No more doth  
*Iustin Martyr* neither: for having laid this for a rule,  
that, God accepts no *sacrifices* but from his own *Priests*  
only; he addes that hee admits of all those *sacrifices*,  
*πᾶσας θυσίας, αἷς ὑπερσυνεν* *Ἰησοῦς ὁ χριστός*,  
which *Iesus Christ* commanded to bee celebrated in  
his Name: and are accordingly performed of all Chri-  
stian people in the *holy Eucharist* of bread and wine.  
Performed in every place by all Christian people, as it  
is an *Eucharist*, a *sacrifice* of praise and thanks to Al-  
mighty God, testified in and with a participation of  
the outward elements: but celebrated by the *Priest*,  
and especially as it is a *sacrifice commemorative* of the  
death and passion of our Lord and Saviour, who only  
have a power to consecrate those elements, which doe  
exhibite *Christ* unto us. As for the *Canons* of the *Apo-  
stles*,

gles, which if not writ by them, are certainly of good antiquitie, (and for the first 30 above all danger of discarding) the Doctor told you<sup>i</sup> in his *Coal from the Altar*, that the word *θυοιας* *θυοιας* did occurre in the third, fourth, and fifth. And now hee tels you into the bargain, that in the third Canon you shall find mention of the *sacrifice*, *ἐν τῇ θυοια*, and in the fourth of the *oblation* *τῆς αἵμας τοποδοποιᾶς*. All which assurance in this cause will fall, if you compute the time, within the first 200. yeeres, which you so much stand upon, and bate you 30. of your tale. So that you will not find, whatsoever you say, <sup>k</sup> that in the *Christian Church*, the name of *Table* is 200. yeeres more ancient than the name of *Altar*: both being of an equal standing, for ought I can see, and both used indifferently.

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(i) p. 47.

(k) Lett. to the Vicar. p. 75.

Next these succeeded *Irenæus*, of whom the<sup>l</sup> Doctor told you, that he did prove the Lords Apostles to be *Priests*, because they did *Deo & Altari servire*: attend the service of the Lord, and wait upon him at his *Altars*. What you except against in this, wee shall see anon. Meane time you may take notice here, that we have found in *Irenæus*, both a *Priest* and *Altar*: and thinke you that hee will not finde us a *Sacrifice* also? Looke on him but a little further, and he will tell you this, that there were *sacrificia in populo*, *sacrificia in ecclesia*, sacrifices in the Jewish Church, and sacrifices in the *Christian church*: and <sup>m</sup> that the kind or species was only altered. The kinde or nature of which *Christian sacrifice* hee tels us of in the same chapter, viz. that it is an *Eucharist*, a tender of our gratitude to Almighty God, for all his blessings, and a sanctifying of the creature to spirituall uses. *Offerimus tui non quasi indigenti, sed gratias agentes donationi ejus, & sanctificantes creaturam.*

(l) *Coz.* p. 46.(m) *Sed species immolata tantum.* lib. 4. c. 34.



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(n) Quemadmodum enim qui est à terra panis, percipiens vocationem Dei, jam non communis panis est, &c.

(o) Iam satis perspecta differentia inter Iudæos & Christianos. Bell. de cult. Sancti. 1. 3. cap. 4.

(p) Hom. 11. Vol. primum, p. 209.

*turam*. In this we have the severall and distinct Offices which before we spake of: a *sanctificatio creature*, a *blessing* of the bread (for<sup>n</sup> bread it is he speakes of) for holy uses, which is the Office of the *Priest*, no man ever doubted it: and then a *gratiarum actio*, a giving thanks unto the Lord for his marvellous benefits, which is the Office both of *Priest* and people. The sanctifying of the creature, and glorifying of the Creator, doe both relate unto *Offerimus*: and that unto the *Sacrifices* which are therein treated of by that holy Father. So for *Tertullian*, the Doctor noted that hee tels us of the *Altar* twice, *Si & ad Aram Dei steteris*, in his Booke *de Oratione*, cap. 14. In that *de penitentia* he remembreth us of those that did *adgemiculari eris Dei*, *Standing* before the *Altar*, at some times; *kneeling* before the *Altar* at other times: but both before and at the *Altar*. And for the name of *Priest*, however the Cardinall was of opinion, that the *Apostles* and first-fathers of the Church did purposely forbear it, as before was said: yet he hath found at last, ° that *Tempore Tertulliani*, in *Tertullians* time, (the difference ° betweene *Iewes* and *Christians* being well enough knowne) the name of *Priest* came to bee in use; and for the prooffe thereof referres us to his Bookes, *de velandis virginibus*, *de monogamia*, & *alibi*: And therefore thither I referre you. *Origen* next in course of time, hath an whole *Homilie* on the 18. Chapter of *Numbers*, intituled<sup>p</sup> *de Primitiis offerendis*. It is not to be thought that he composed that *Homilie* of purpose, to advance the reputation of the *Iewish Priesthood*: nor doth hee, if a man would thinke so, give any countenance thereunto. And why? Pleading expressly for the maintenance of the Ministers of Gods holy Word,

hee



hee calls them in plaine termes, *Sacerdotes Evangelii*,  
 Priests of the Gospell, affirming *first-fruits* to be due  
 unto them at the least *de congruo*. Would you his own  
 words? take them thus; *Decet enim, & utile est, eti-*  
*am Sacerdotibus Evangelii* (N. B.) *offerri primitias*.  
 Would you the reason of it also? "Because he saith,  
 "the Lord appointed, that they which preach the Go-  
 "spell, should live of the Gospell, and they that Mini-  
 "ster at the *Altar*, should live of the *Altar*. Where if  
 you should suspect that hee doth meane the *Iewish Al-*  
*tars*, himsele shall take you off from that fond suspi-  
 "tion. *Et sicut hoc dignum & decens est, &c.* and as  
 "(saith he) it is a fit and worthy thing that it should  
 "be so, so on the other side, it is unworthy and un-  
 "fit, if not utterly impious, that hee which honoureth  
 "God, and comes into his Church, *Et scit Sacerdotes*  
 "*& Ministros adstare Altari*, and knoweth that the  
 "Priests and Ministers doe wait upon the *Altar* (q) and  
 "labour in the Word and Ministerie, should not de-  
 "vote unto him the first fruits of the land wherewith  
 "God hath blessed him. In the whole drift of that  
 which followeth, hee drives so clearly at this point,  
 that it is needlesse in a manner to looke for more; yet  
 in his tenth *Homilie* on the ninth of *Ioshua* he is more  
 particular and exact, than before he was: For speaking  
 of some persons who were meere *out-side-men* and no  
 more than so, he thus describes them; *viz.* "That  
 "they came diligently to the Church, and made due  
 "reverence to the *Priests*, attended all Divine offices,  
 "honoured the servants of the Lord, *Adornatum quo-*  
 "*que Altaris vel Ecclesie aliquid conferant*, and did  
 "contribute somewhat also to the ornament of the  
 "*Altar* or the Church. I hope there's prooffe enough  
 for

(q) Et aut in  
 verbo Dei, aut  
 ministerio Ec-  
 clesiae deservi-  
 re, &c. *Ibid.*

(r) Ut ad Eccle-  
 siam veniant, &  
 lint ca-  
 put suum Sa-  
 cerdotibus.  
*In Ios. c. 9.*

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(f) p. 46.

(t) Divino sacerdotio honorati, lib. 1. Ep. 9.

for *Priests* and *Altars*, and somewhat also for the maintenance of those *Priests* that waited at the *Altars*, in the time of *Origen*. Nor will I instance further in the Fathers of those Primitive times, than *S. Cyprian* only: and in him only in those places to which you were directed in the *Coal from the Altar*, 'where you were told, that *L. i. c. 7.* in the Epistle *ad Epictetum*, it was called *Altare Dei*, Gods Altar: and that there somewhat more occurred concerning *Altars* in the 8. and 9. Epistle of the same book also. Only I cannot chuse but tell you, that in the last of those remembered, we have not found an *Altar* only, but that there is a *Sacrifice* and a *Priest* to be found there also. For there we have a maxime concerning those which are promoted to the holy *Priesthood*, and in actual Orders, that they ought only *altari & sacrificiis deservire*, to attend the *Altar* and the *sacrifices*, and be devoted to their prayers and orizons to Almighty God. Thrice in the same Epistle we find punctuall mention of *Sacrifices*, *Priests*, and *Altars*; enough of conscience to declare what was the usage of the Church in *S. Cyprian*s time.

(u) Orig. l. 8.

Which being so, a question may bee justly made, how it should come to passe, that the *Apologeticks* of those very times, should so unanimously concur against the being of *Altars* in the *Christian Church*: especially that *Origen*, who is so much for it in his *Homilies*, should be so much against it in his *Contra Celsam*. "*Celsus* objected it against the *Christians*, *Capovs* & *αγαλαρα*, & *νὸς ἰσούθας φέρην*, that they declined the building or setting up of *Altars*, *Images*, and *Temples*. *Cecilius* in the dialogue made the same objection: And having said not long before, *Templa ut busta* de-



despiciant; that they (the Christians) despised the Temples of the Gods. (conceive it so) as funerall piles; makes this *Quare* after; *Cum nullas aras habent, templa nulla, nulla nota simulacra?* what was the reason why they had; nor Temples, Images, nor Altars: not why they had no *Altars* only, as you make him say. The like is commonly objected from *Arnobius* also; *Nos accusatis quod nec templa habeamus, nec imagines, nec aras*: in which the words are changed a little, but not the matter of the accusation. Now as the objections seeme to oppose directly, what ever hath been said before concerning *Altars*: so the Respondents answers seeme as much to crosse what ever hath been said concerning *Sacrifices*. *Origen* answers for his part, that the *Altar* of a *Christian* was his understanding, from whence he offered to the Lord *ἑνὸς ἁγίου πνεύματος*, the most sweet and pleasing sacrifices of prayers, and a pure conscience. *Octavius* much to the same purpose, that the most acceptable sacrifice to Almighty God, was *bonus animus, & pura mens, & sincera conscientia*; and briefly, <sup>b</sup> that he was counted the most religious towards God, which was most just and upright towards man. So much *Octavius* saith indeed; yet not enough, it seemes, to serve your turn; and therefore you must needs corrupt his text with a false translation: making *Octavius* say, that *with them the bottom of the heart supplies the Altar*. Whereas you finde not such a word in all that period of *Litæilis Hæstia*, before remembred: no *Altar* there, but that you have nor *bonum animum*, nor *puram mentem*; no nor *sinceram conscientiam* neither, in these wretched shifts. And last of all, *Arnobius* being asked the question, Whether the Christians thought *Sacrificia nulla esse omni-*

(x) Minut. Felix. cited p. 157

(y) Contr. Gent. l. 2. cited by B. Jewell, to which the letter doth referre.

(z) *Βασιλεὺς μὴ εἶσι μὴ τὸ ἐχθρὸν τοῦ θεοῦ ἡγούμενον* cited p. 110.

(a) cited p. 157.

(b) Sic apud nos, religiosior ille est qui justior.

(c) Lib. 7. in initio, eiusd. p. 116.



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*no facienda*, that there was no such thing as sacrifice to bee done at all; is made by you to answer *nulla*, no, none at all: a saying of <sup>(d)</sup>*Lactantius* being patch'd unto it, *viz. not any corporeall sacrifice, but hymnes and praise*. What ever you may finde in *Lactantius* else-where, certaine I am, that you finde nothing to this purpose in all that place which you have noted in your *margin*, being *lib. 6 cap. 23*. though peradventure you have studied it more thoroughly, than any other Booke or Chapter, which concernes this point. Or if *Lactantius* say it else-where, which wee contradict not, being so like to that which is affirmed by others, of, and about those times: yet might you have perceived in him, an answer to your owne objections drawne from him, and them. The Question was, whether or no, the *Christians* had any *Sacrifices*; No, saith *Lactantius*, as you cite him, *no corporeall sacrifices*. *Lactantius* saith not of the *Christians*; that they had no *sacrifices*; but no *corporeall* ones. You were, it seemes, so busie on some *corporeall sacrifice*, which you encountered with in the foresaid Chapter, that you regarded not the answer to your owne objection. Nor did the Doctour otherwise replie to those allegations, which you produced from *Origen*, and *Arnobius*, out of Bishop *Iewell*, and from *Arnobius* here in the place, than what you make *Lactantius* say, if you cite him rightly <sup>e</sup>: *viz. that they, (the Christians) had no Altars for bloudy and externall sacrifices, as the Gentiles had. Corporeall sacrifices, saith Lactantius; bloudy and externall sacrifices, saith the Doctor: Not bloudy or externall sacrifices, as you make him say <sup>f</sup>; and then flie out upon him, as your custome is, and put him to this wretched choice, either to come to that for which you have*

(e) Coal. p. 46.

(f) p. 153.

have been wrangling all this while, viz. that they (the Primitive Christians) had no *Altars* for externall sacrifices; or else to shew that ever one father or school-maister did teach a necessity of an externall *Altar* for internall sacrifices. Let the poore Doctors (and) stand still, and he will finde you *Altars* in the Primitive Church, for visible and externall sacrifices, though none for bloudie and externall sacrifices. The like may be replied to that which you produce from *Minutius Felix*; *Qui erat nullus habens*, why they had no *Altars*; *Altars* they had, but no such *Altars* as *Cecilius* spake of, none for bloudie sacrifices of sheepe and oxen. Had you but looked a little forwards, you would have found amongst them both *Priefts* and *Bishops*; and therefore by your owne rule *Altars* also: the Priest and *Altar* being relatives, as you often tell us. Your Argument, drawne from a cavill of *Julian the Apostate*; that *mittis prius* (forsooth) as you please to call him, was not thought worsh an answer, when proposed by him to *S. Cyrill* who made answer unto all the rest; to his objection of not erecting *Altars* (as I may call it) *Drusus* mightily answereth, I doth not say one word. *Julian*'s objection was about such sacrifices (as your selfe confesse) in which the *Jews* had an agreement in some particular with the *Pagans*; and therefore his objection must relate to such *Altars* also. For that the *Christians* had their *Altars*, for the Mystickall sacrifices, *Julian* knew full well, being a Reader of the Church, when he was a Christian; and having, when he was a persecutor, defiled the *Altars* of the *Christians*, as is testified for their most pure and *ephebraicall* sacrifices, *ἐφ' ἡμέραν* (as *Greg.*) with prohibited oblation. As for your objection

(g) *Alii eos ferunt ipsius Antistitis & sacerdotis colere, &c.*

(h) p. 56. 57.

(i) *Justin. of the Sacr. lib. 6. c. 5. §. 15.*

(k) *τὸς ἡδὴ συνίτην ἡ ἀναμάρτητον θυσιαν* as *Greg.* in *Julianum.*



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(1)p. 158. 159.

tion out of *Plinius* Epistle; drawn from the rock indeed, as you truly say, there is nothing in it worth the marking. For if that, neither the *Apostates*, nor the tortured *Virgins*, confessed any thing of the *Christian* *Materiall Altar*; you can no more conclude against having *Altars*, than against having *Reading Pews and Pulpits*, whereof they did confesse as little in their examinations. And I must tell you one thing more, that if you urge these texts in earnest, as if you thought they would or could conclude against having *Altars*, you may as well produce them, on your second thoughts, against having *Charches*: which is the next newes I expect to heare from you. But of this more hereafter in our 7. Chapter.

As for the sacrifices mentioned in *Minutius Felix*, and before him by *Origen*, in that *κατὰ Κέλους*, it is not, nor was ever questioned, but that the sacrifices of each *Christian* privately, were of a meere spirituall nature. The Doctor named you some of them in his *Coel from the Altar*, *scilicet* the sacrifice of praise and thanksgiving, *Hebr* 13. 15. as also the oblation of our whole selves, our soules & bodies, to be a reasonable, holy, and lively sacrifice to Almighty God, *1 Joh* 12. 1. These and all other sacrifices of that nature, being spirituall meere, need no *materiall* or corporeall *Altar*. The readiest way by which to offer them to the Lord our God, is first to sacrifice them on the *Altar* of our heart by faith, and afterwards to lay them on that *Altar*, by which they may be rendered acceptable in the sight of God, even on Christ our Saviour. But then the Doctor said withall, that "the Church" "albeared of a *Commemorative sacrifice* also, for a per-  
"petuall memorie of *Christ's* precious death, of this  
his



his full perfect and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, to be continued till his coming againe. The former sacrifices being meely of *spiritual* nature the Lord expects from all his people severally. Every man is himselfe, a Priest, one of the Royall Priesthood mentioned by *S. Peter*, in this sense, and in relation unto these *spirituall* and *internall* sacrifices; which he is also bound to offer to the Lord his God continually, at all times, in all places, and on all occasions. No woud so wide, nor denne so darke, nor sea so spacious, which may not bee a Temple, for these devotions; and in the which we may not finde an Altar, for these sacrifices. And these are they, done in & the singlenesse of heart, without hypocrisie and guile, whereof there is not any thing visible, *neque Sacerdos, neque Sacrificium, neque Altare;* no more than is the Altar, or the Priest, or Sacrifice, as *S. Ambrose* tels us. But so I trow it is not in the *mysticall* sacrifice, that of the Commemoration of the death and passion of our Lord and Saviour; which purposely is represented unto the eye, that it may strike the deeper into the heart. The breaking of the bread, and the effusion of the wine, are they not sensible representations of his death for us; the offering up of his body on the crosse, and shedding his most precious blood for our redemption? Which being visible in it selfe, and purposely so celebrated, that it may be visible to all the congregation; comes not within the compasse of those sacrifices which *S. Ambrose* speaks of: though, like a false gamester you have coggod a die, and made *S. Ambrose* say what he never meant. For tell me of your honest word, doth the good father speake there of this *mysticall* sacrifice, that which the Priest did offer

1. Pet. 2. 9  
1. Pet. 2. 9  
1. Pet. 2. 9  
1. Pet. 2. 9

(g) In quo accedamus fide & spirituali cultura, in veraci corde, sine simulatione, in satisfactione fidei, quia nihil est visibile horum, neque Sacerdos, &c. *Ambr. in Hebr. 10.*

1. Pet. 2. 9

1. Pet. 2. 9





in stead of an *Altar*, as well as unto you in stead of a *Table*. The Doctor answered secondly, that when they  
 “durst adventure to build them *Churches*, they neither  
 “were so gorgeously nor so richly furnished, as were  
 “the *Temples* of the *Gentiles*. And therefore *Origen*,  
 “and *Arnobius* (and whosoever of them speake in the  
 “selfe same key) are not to bee interpreted, as if the  
 “*Christians* had no *Churches*, or at the least no *Al-*  
 “*tars* in them: but that their *Churches* were so mean,  
 “that they deserved not the name of *Temples*; and  
 “that they had no *Altars* for bloudie and externall sa-  
 “crifices, as the *Gentiles* had. *Hospinian*, on whose  
 judgement you doe much relie in other matters, could  
 easily have told you (and questionlesse you saw it in  
 him, though you conceale it wilfully for your poore  
 advantages) that in the <sup>1</sup> Primitive Church, before the  
 time of *Constantine*, the *Christians* had their *Altars*, both  
 name and thing: and for the prooffe thereof doth cite  
*Tertullian*, lib. de penitentia. *Cyprians* Epistles, lib. 1.  
*Epist.* 7. & 9. and also, lib. 3. *Epist.* 13. All that hee stands  
 upon is this, *Ea autem ara non fuerunt lapidea, nec fixa*,  
 that the said *Altars* were not made of stone, and fast-  
 ned to some certaine place, as was appointed not long  
 after by Pope *Silvester*; and as *Durandus* and the rest  
 of the Roman *Ritualists* would have them now. *Al-*  
*tars* he grants, but *wooden Altars*; which being once  
 devoted to that holy use, might easily bee removed  
 from place to place, as the necessities of those times  
 did indeed require. No sooner was the Church settled  
 and confirmed in peace, but presently the *Altars* also  
 were fixed and settled.

Now for the nature and condition of this *Comme-*  
*morative* or *representative sacrifice*, which we have tra-

(1) Non nego  
 tamen habuisse  
 se primitivam  
 ecclesiam ante  
 Constanti-  
 num, Altaria  
 seu aras, de  
 orig. Altarium.  
 p. 99.



## Sect. 2.

ced from the first Institution of it by our Lord and Saviour, to the times of *Constantine*, and found both *Priests* which were to offer, and *Altars* upon which they were to offer it to Almighty God: wee cannot take a better and more perfect view thereof, than from *Eusebius*, who hath bene more exact herein, than any other of the Ancients. In his first book *de Demonstratione Evangelica*, he brings in this prediction from the Prophet *Esa*, that *in that day shall there bee* "an Altar to the Lord in the midst of the land of Egypt," *Es. 19. 19.* Then addes, that if they had an Altar, and "that they were to sacrifice" to Almighty God, "πάστας πρὸς τὴν ἱερουργίαν ἀξιωθῆναι," they must bee "thought worthy of a Priesthood also. But the Levitical Priesthood could not bee of any use unto them, and therefore they must have another. Nor was this spoke, saith he, of the Egyptians only, "but of all other nations, and idolatrous people; who now poure forth their prayers, not unto many Gods, but to the one and only Lord: and unto him erect an Altar for reasonable and unbloudie sacrifices [ἐν παντί] "ἐν παντί ἀριστα καὶ λογικῶν θυσιῶν, &c. ἀνεγέρηται] "in every place of the whole habitable world, according to the mysteries of the New Testament. Now what those mysteries were, hee declares more fully in the tenth Chapt. of the said first book. "Christ, saith he, is the propitiatorie Sacrifice for all our sins, since when even those amongst the Jewes are freed from the curse of Moses law, ἐκόντες τῇ τῷ σώματος αὐτοῦ, ἡ τῷ αἵματος τῇ ὑποστάσει ὁ χιμῆρος ἐπιτελόντες, celebrating daily (as they ought) the commemoration of his body and bloud, which is a farre more excellent sacrifice and ministerie, than any in the

(m) Εἰτα ὁ  
 διούσης τῇ ἐν  
 πάλιν διῶ,  
 &c. cap. 6.

(n) καὶ γὰρ  
 πρὸς τὴν ἱ-  
 ερατικὴν  
 ἀρχιερεῖαν.

"the former times: Then addes, that *Christ our Sa-*  
 "viour, offering such a wonderfull and excellent  
 "Sacrifice to his heavenly Father for the salvation  
 "of us all, appointed us to offer daily unto God  
 "the commemoration of the same, ἀπὸ τῆς θυσίας, for  
 "and as a *Sacrifice*. And anon after, that whensoever  
 "wee doe celebrate τὰς τῆς θύματος τὴν μνήμην,  
 "the memory of that Sacrifice on the Table, par-  
 "ticipating of the Elements of his body and  
 "blood; we should say with David, *Thou preparest a*  
 "*Table for me in the presence of mine enemies, thou an-*  
 "*ointest my head with oyle, my cup runneth over.* When-  
 "in, saith he, he signifieth most manifestly the mysti-  
 "call unction, καὶ τὰ σμῖνα τῆς χυτῆς τραπεζῆς θύμα-  
 "τα. & the reverend Sacrifices of *Christ's Table*, where  
 "we are taught to offer up unto the Lord, by his owne  
 "most eminent and glorious Priest, °the unbloody,  
 "reasonable, and most acceptable sacrifice all our life  
 long. This hee intituleth afterwards the *sacrifice of*  
*praise, the Divine, reverend, and most holy sacrifice, the*  
*pure sacrifice of the new Testament.* So that we see, that  
 in this Sacrifice prescribed the Christian Church, by  
 our Lord and Saviour, there were two proper and dis-  
 tinct actions: The first, to celebrate the memoriall of  
 our Saviours sacrifice, which he intituleth, τὴν τῆς θύ-  
 ματος αὐτοῦ ὑπόμνησιν, the commemoration of his bo-  
 dy and blood once offered; τῆς θύματος τὴν μνήμην,  
 the memorie of that his Sacrifice; that is, as hee doth  
 cleerly expound himse'fe, that we should offer μνήμην  
 ἀπὸ τῆς θυσίας, this our commemoration for a Sa-  
 crifice: The second, that withall wee should offer to  
 him the *sacrifice of praise & thanksgiving*, which is the  
 reasonable Sacrifice of a Christian man, and to him

ο) τὰς ἀναίμακας  
 καὶ λογικὰς αὐτῶν  
 τὴν προσφοράν  
 θυσίας.  
 (p) θυσίας  
 αἰνέσεως, ἑν-  
 δεικνύσας καὶ σι-  
 μολογίας, καὶ ἱερο-  
 γραφικὰς θύμα-  
 τας καὶ προσφο-  
 ρὰς θυσίας.



## Sect. 2.

most acceptable. Finally, he joynes both these together in the Conclusion of that Book, and therein doth at full describe the nature of this *Sacrifice*; which is thus as followeth. Οὐκ ἔν ἡ ἱερωμένη καὶ θυμωμένη τότε μὲν τὴν μνήμην τοῦ μεγάλου ἱεροῦτος, &c. "Therefore, saith he, we *sacrifice*, & offer as it were with Incense, the *memory* of that great *Sacrifice*, celebrating the same according to the *mysteries* by him given unto us, and giving thanks to him for our salvation; with godly hymnes and prayers to the Lord our God; as also offering to him our whole selves, both soule and body, and to his high Priest, which is the Word. See here, *Eusebius* doth not call it onely the memorie or *commemoration* of *Christs Sacrifice*; but makes the very memory or commemoration, in, and of it selfe, to bee a *Sacrifice* which *instar omnium*, for, and in the place of all other Sacrifices, wee are to offer to our God, and offer it with a θυμωμένη, the Incense of our prayers and prayes.

This was the doctrine of the Church in *Eusebius* time, touching the Sacrament of the body and blood of our blessed Saviour. Of any *expiatorie Sacrifice*, of any offering up of *Christ* for the quick and dead, more than what had beene done by him once, and once for all, those blessed Ages never dream't. And howsoever some of the ancient Fathers did amplifie with the choicest of their *Rhetorick* the dignity and nature of this holy *Sacrament*, the better to inflame the people with a lively zeale, at their partaking of the same: yet they meant nothing lesse, than to give any opportunity to the future Ages of making that an *expiatorie Sacrifice*, which they did onely teach to bee *Commemorative*, or *representative* of our Saviours passion. A *Sacrifice* they did

(9) καὶ ὑπὲρ  
σωτηρίας ἡμῶν  
εὐχαριστίας, δι'  
εὐσεβῶν ὕμνων  
καὶ εὐχῶν τῶν  
Θεῷ προσκυνη-  
ζομένων.



did confesse it, *Altars* and *Priests* they did allow of, as necessary thereunto; not thinking fit to change those terms, which had bin recommended to them from pure antiquitie. Those blessed spirits were not λογομάχοι, contentious about words and formes of speech, in which there was not manifest impiety. The Supper of the Lord, they called sometimes a *Sacrifice*, and sometimes a memoriall of the Sacrifice, θυσίαν, μᾶλλον ἢ ἀνάμνησιν θυσίας and so S. Chrysostome on the ninth Chapter to the *Hebrewes*: Sometimes a Sacrifice, and sometimes a Sacrament, and so S. Austin for example; for in his Bookes *de Civitate Dei*, hee calleth it a Sacrifice; *Id enim Sacrificium successit omnibus illis sacrificiis veteris Testamenti, &c.* and saith that it succeeded in the place of those legall sacrifices; mentioned in the old Testament. The same S. Austin, as you tell us, doth in the same Bookes call it a *Sacrament* of memory, and wee will take your word this once, that hee calls it so, (because we know from whence you had it) though in the place by you cited (being l. 17. c. 20.) there is no such matter: and I am sure, that in the very same Bookes it is called *Sacramentum Altaris*, the *Sacrament of the Altar*: which was a very common appellation amongst the Fathers, as was acknowledged by the *Martyrs* in *Queene Maries* time. So for the Minister thereof, they called him sometimes *Presbyter*, and sometimes *Sacerdos*, Elder, or *Priest*, indifferently without doubt or scruple: for which see the Margin. The *Table*, or the *Altar*, were to them such indifferent words, that they used both equally: τραπέζα, saith *Eusebius* in the tenth, and θυσιαστήριον, saith *Eusebius* in the sixth Chapter of his first *de Demonstratione Evangelica*: *Altars* saith S. Austin in the tenth, and

(r) Lib. 17. c. 20

(s) p. 109. in the Margin.

(t) Lib. 10. c. 6.

(u) Soli Episcopi & Presbyteri, proprie jam vocantur in Ecclesia Sacerdotes. *Ang. de Civit. Dei*, l. 20. cap. 10.

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(x) Orm. de  
Papismo  
Christi.

(y) Epist. 50.

(z) p. 109.

(a) p. 76.

and *mensa*, saith the same S. Austin in his 17 de Civitate: \* Gregory Nyssen in one breath doth make use of both, and calls the same one thing, *τράπεζα ἁγία*, *ἡ ἁγία τράπεζα*, the *holy Table*, the *undefiled Altar*: *Altars of stone*, τὰ ἑνὸς ἡνίκαν τὸ ἱερόν ἐστιν ὅτι, in this Gregory Nyssen; *Altars of wood*, *ligna Altaris*, in S. Austin; both used with such indifferency, that Nyssen calleth his *stone Altar* by the name of *τράπεζα*, or *Table*; and Austin calleth his *wooden Table*, *Altare*, *Altar*: So that in all this search into antiquitie, wee find a generall consent in the Church of God touching the businesse now in hand: the *Sacrament* of the Lords Supper being confessed to be a *Sacrifice*; the Minister therein, intituled by the name of *Priest*: that on the w<sup>ch</sup> the *Priest* did consecrate, being as usually called by the name of *Altar*, as by that of *Table*: and you may take this testimony also from the mouth of a *Gentile*, that the *Christians* called their *Table* by the name of *Altar*; τῆς τραπέζης τὸ λεγόμενον ἱερόν ἐστιν, as it is in Zozimus, lib. 5. Not an *improper Altar*, and an *improper Sacrifice*, as you idly dreame of: For *Sacrifices*, *Priests*, and *Altars* being *Relatives*, <sup>z</sup> as your selfe confesseth, the *Sacrifice* and the *Altar* being improper, must needs inferre that even our *Priesthood* is improper also: And wee may speake in proper and significant termes, as the Fathers did, without approving either the *Popish Masse*, or the *Jewish Sacrifices*; from which the Doctor is as farre, as either you that made the booke, or hee that licensed it, though you have both agreed together to breed some base suspition of him <sup>a</sup>, as if he meant somewhat else than for feare of our gracious King he dares speake out. The Doctor, I assure you, dares speake what hee thinkes, (though you



you, as I perswade my selfe, thinke not what you speake: ) and will now tell you what hee thinkes to be the Doctrine of this Church in this present businesse, of *Sacrifices, Priests* and *Altars*, that wee may see thee is no flincher from the words and notions, no more than from the Doctrines of most orthodox Antiquity. Cap. 5.

And first beginning with the *Priesthood*, in case you are not growne ashamed of that holy calling, you may remeber that you were admitted into holy *Orders* by no other name: Being presented to the Bish. at your Ordination, <sup>b</sup> you did require to be admitted to the *Order of Priesthood*: and being demanded by the Bishop, *if you did thinke in your heart that you were truly called according to the will of our Lord Iesus Christ, and the order of this Church of England unto the Ministerie of the Priesthood*; you answered positively, that you did: if you thought otherwise than you said, as you doe sometimes, you <sup>c</sup> lyed not unto men, but unto God. Looke in the Booke of Ordination, and you shall finde it oftner than once or twice, entituled the *Office of Priesthood*, and the *holy Office of Priesthood*: the parties thereunto admitted, called by no other name than that of *Priests*: Or if you thinke the Booke of Ordination is no good authority, (to which you have subscribed however in your subscription to the *Articles*;) look then upon the *Liturgie*, and the *Rubricks* of it, by w<sup>h</sup> you would perswade the world that you are very much directed in all this businesse: Finde you not there the name of *Priest*, exceeding frequent, especially in that part therof which concerns the *Sacrament*: *The Priest standing at the North side of the Table*, — Then shall the Priest rehearse distinctly all the tenne Commandements,

(b) Booke of Ordination.

(c) Acts 5. 4.



Sect. 2. *mandements, — Then shall the Priest say to them that come to receive the holy Communion, — Then shall the Priest turning himselfe to the people, give the absolution, — Then shall the Priest kneeling downe at Gods Boord, &c. Infinitum est ire per singula; It were an infinite labour to summe up all places of, and in the Rubricks, wherein the Minister is called by the name of Priest; which being so, as so it is, and that your own sweet selfe hath told<sup>d</sup> us that Altar, Priest, and Sacrifice are Relatives: the Church of England keeping still as well the Office of Priesthood, as the name of Priest, must needs admit of *Altars*, and of *Sacrifices*, as things peculiar to the *Priesthood*: But not to trust so great a matter to your rules of *Logicke*, wee will next see, what is the judgement of the Church in the point of *Sacrifice*. Two wayes there are by which the Church declares her selfe in the present businesse: First, positively in the Booke of Articles, and that of Homilies; and practically in the Booke of Common prayers. First, in the *Articles*; “<sup>e</sup> The offering of *Christ* once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actuell, and there is no other satisfaction for sinne, but that alone. This *Sacrifice* or *oblation* once for ever made, and never more to bee repeated, was by our *Saviours* owne appointment to bee commemorated and represented to us, for the better quickning of our faith: whereof if there be nothing said in the Booke of *Articles*, it is because the Articles related chiefly unto points in Controversie: but in the Booke of *Homilies*, which doe relate unto the *Articles*, as confirmed in them, and are (though not dogmaticall, but rather popular discourses) a Comment*

(d) p. 109.

(e) Art. 31.

ment, as it were, on those points of doctrine, which are determined of elsewhere: we finde it thus:

“That the great love of our Saviour *Christ* to man-  
 “kinde doth not only appeare, in that deare-bought  
 “benefit of our redemption, and satisfaction by his  
 “death and passion; but also in that he hath so kindly  
 “provided that the same most mercifull work might  
 “bee had in continuall remembrance. Amongst the  
 “which meanes is the publick celebration of the me-  
 “morie of his precious death at the Lords Table: —  
 “our Saviour having ordained and established the re-  
 “membrance of his great mercie expressed in his pas-  
 “sion, in the *Institution* of his heavenly Supper.  
 Here is a commemoration of that blessed sacrifice  
 which *Christ* once offered, a publick celebration of the  
 memorie thereof, and a continuall remembrance of it  
 by himselfe ordained. Which if it seeme not full  
 enough for the commemorative sacrifice, in the Church  
 observed, the *Homilie* will tell us further: — that  
 “this Lords supper is in such wise to be done and mini-  
 “stered, as our Lord and Saviour did, and commanded it  
 “to be done, as his holy Apostles used it, and the good Fa-  
 “thers in the Primitive Church frequented it. So that  
 what ever hath beene proved to bee the purpose of  
 the *Institution*, the practise of the holy Apostles, and  
 usage of the ancient *Fathers*: will fall within the mea-  
 ning and intention of the Church of England.

For better manifesting of the which *Intention*, we  
 will next looke into the *Agenda*, the publick Liturgie  
 of this Church. Where first we finde it granted, that  
 “*Christ* our Saviour is the verie Paschall Lamb that  
 “was offered for us, and hath raken away the sinne of the  
 “world: that suffering death upon the crosse for  
 our

Cap. 32

(f) Hom. of  
the Sacrament,  
part. 2. p. 197.

(g) Ibid. p. 198

(h) Preface on  
Easter day.

(i) Praier of the  
consecration.



## Sect. 25

Jo. 14. 26

1 Cor. 11. 24

1 Cor. 11. 26

(1) Exhortation

before the Com-

munion.

(l) Prayer of the  
consecration.(m) Prayer of  
the consecration.(n) Prayer after  
the communion.

"Our Redemption, he made there by his owne oblation  
 "of himselfe once offered, a full, perfect, and suffi-  
 "cient sacrifice, oblation and satisfaction for the sin-  
 "of the whole world. And to the end that we should  
 "alwaies remember the exceeding great love of our  
 "Master, and only Saviour *Iesus* Christ thus dying for  
 "us, and the innumerable benefits which by his preci-  
 "ous bloodshedding he hath obtained to us: he hath  
 "instituted and ordained holy myteries, as pledges  
 "of his love and continuall remembrance of his death,  
 "to our great and endlesse comfort; instituting and  
 "in his holy Gospell commanding us to continue a  
 "perpetuall memorie of that his precious death till his  
 "comming againe. Then followeth the consecration  
 "of the creatures of bread and wine, for *a remembrance*  
 "of his death and passion, in the same words and Phra-  
 "ses which Christ our Saviour recommended unto his  
 "Apostles, and the Apostles to the Fathers of the Primi-  
 "tive times: which now, as then, is to bee done only  
 "by the Priest [Then the Priest standing up shall say, a fel-  
 "loweth] to whom it properly belongeth, and upon  
 "whom his Ordination doth conferre a power of *mini-*  
 "string the Sacraments, not given to any other Order in  
 "the holy Ministerie. The memorie or commemora-  
 "tion of Christs death thus celebrated, is called *a sa-*  
 "crifice, a sacrifice of praise and thanksgiving; a sacrifice  
 "representative of that one and only expiatorie sacri-  
 "fice which Christ once offered for us all: the whole  
 "Communicants beseeching God to grant, that by the me-  
 "rits and death of his Sonne *Iesus* Christ, and through  
 "faith in his blood, they and the whole Church may obtaine  
 "the remission of their finnes, and all other the benefits of  
 "his Passion: Nor stay they there, but forthwith offer  
 "and



and present unto the Lord their selves, their soules and bodies, to be a reasonable, holy, and lively sacrifice unto him: And howsoever, as they most humbly doe acknowledge, they are unworthy through their manifold sinnes, to offer to him any sacrifice, yet they beseech him to accept that their bounden duty and service. In which last words, that present service which they doe to Almighty God, according to their bounden duties, in celebrating the perpetuall memory of Christs precious death, and the oblation of their selves, and with themselves the sacrifice of praise and thanksgiving, in due acknowledgement of the benefits and comforts by his death received, is humbly offered unto God, for, and as a sacrifice, and publicly avowed for such, as from the tenour and coherence of the words doth appeare most plainly. Put all together which hath been here delivered from the Booke of Articles, the Homilies, and publick Liturgie, and tell me if you ever found a more excellent concord, than this betwene Eusebius and the Church of England, in the present businesse: Our Saviours sacrifice upon the Crosse, called there, τὸ τῷ πάλῳ σώματι καὶ αἵματι, and here acknowledge to bee the perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world. There wee have τὰ μυστήρια, mysteries delivered to us by our Lord and Saviour, for a remembrance of that great sacrifice; and here an Institution of holy mysteries, as pledges of his love, and continually remembrance of his death. The memory or commemoration of this his death, called there τὸ σῶμα καὶ αἷμα, τὸ πάλῳ σώματι καὶ αἵματι, and here the publick celebration of the memorie of his precious death, at the Lords Table; there σῶμα καὶ αἷμα, and here the

(o) Exhortation to the communion.

(p) Hom. 19.

## Sect. 2.

(q) Hom. ibid.

(r) Rubrick before the Consecration.

(s) Prayer after the Communion.

(t) Ibid.

(u) Ibid.

(v) Ibid.

(w) Ibid.

(x) Ibid.

(y) Ibid.

(z) Ibid.

(aa) Ibid.

(ab) Ibid.

(ac) Ibid.

(ad) Ibid.

(ae) Ibid.

(af) Ibid.

(ag) Ibid.

(ah) Ibid.

(ai) Ibid.

(aj) Ibid.

(ak) Ibid.

(al) Ibid.

ἱμῶν here the remembrance of his great mercy  
 expressed in his Passion; there for the offering of this  
 sacrifice to Almighty God, *ὡς ἄνθρωπος ἡμεῶν*; &c.  
 there was a Priesthood thought to bee very necessary,  
 and here the Priest alone hath power to consecrate  
 the Creatures of bread and wine, for a remembrance  
 of his death and passion: There the whole action, as it  
 relates to Priest and people, is called *ἱερά αἰνέσις*; &  
 here the sacrifice of praise and thanksgiving: there  
*τὰς λογικάς ἱεράς*, & *ἱεροπρεπὲς ἱερά* here in the  
 selfe same words, a reasonable and holy sacrifice: There  
 the Communicants doe offer to the Lord *οὐλὰς αὐτοῦ*,  
*σώματα καὶ ψυχὰς*, &c. and here they doe present unto  
 him their selves, souls, and bodies. Finally, there is  
 said, *ἱομεν τὴν μνήμην τοῦ μεγάλου ἱμῶτος*, that they  
 doe sacrifice unto the Lord the memory of that great  
 oblation: & as he expounds himselfe, they offer to  
 him the commemoration of the same *ἀντὶ τῆς ἱεράς*,  
 for, and as a sacrifice. And here we doe beseech the  
 Lord to accept this our *bounden duty and service*, for,  
 and as a sacrifice, which notwithstanding wee con-  
 fesse our selves *unworthy to offer* to him. Never did  
 Church agree more perfectly with the ancient pa-  
 ternes.  
 Yet lest you should endeavour, as you use to doe, to  
 cast a mist before the eyes of poore ignorant people,  
 as if the Church meant nothing lesse than what here is  
 said; will you bee pleased to looke upon those Wor-  
 times of the Church, which are best able to expound,  
 and unfold her meaning: wee will begin with Bishop  
 Andrew, and tell you what hee saith: as concerning  
 sacrifices. "The Eucharist, saith he, ever was and is by  
 us considered, both as a *Sacrament*, and as a *sacrifice*.  
 fice.



"fice. A sacrifice is proper and appliable onely to Di-  
 "vine worship. The sacrifice of Christs death did suc-  
 "ceed to the sacrifices of the old Testament; which  
 "being prefigured in those sacrifices before his com-  
 "ming, hath since his comming beene celebrated per  
 "Sacramentum memoria, by a Sacrament of memo-  
 "ry, as S. Austin calls it. Thus also in his answer unto  
 Cardinall Bellarmine, *Tollite de Missa Transubstantiationem vestram, nec diu nobiscum lis erit de sacrificio; &c.*  
 "Take from the Masse your Transubstantiation, and  
 "wee will have no difference with you about the sa-  
 "crifice. \* The memorie of a sacrifice we acknowledge  
 "willingly, and the King grant: the name of Sacrifi-  
 "fice to have beene frequent with the Fathers. For  
 Altars next. "If wee agree (y saith hee) about the  
 "matter of sacrifice, there will be no difference about  
 "the Altar. The holy Eucharist being considered as a  
 "sacrifice (in the representation of breaking the Bread,  
 "and pouring forth the Cup,) the same is fitly called  
 "an Altar; which againe is as fitly called a Table; the  
 "Eucharist being considered as a Sacrament, which is  
 "nothing else but a distribution and application of the  
 "Sacrifice to the severall receivers. So that the matter  
 "of Altars makes no difference in the face of our  
 "Church. As Bishop Andrewes wrote at King James  
 his motion, against Cardinall Bellarmine; so Isaac Casau-  
 bon writ King James his minde to Cardinall Peron; and  
 in expressing of his minde, affirmeth, *Veteres Ec-  
 clesie Patres, &c.* "That the ancient Fathers did ac-  
 "knowledge one onely Sacrifice in the Christian  
 "Church, which did succeed in place of all those sa-  
 "crifices in the law of Moses: that hee conceived the  
 "said sacrifice to bee nothing else, nisi commemorati-

(x) Memoriam  
 ibi sacrificii  
 damus non in-  
 viti. Resp. ad  
 card. Be' c. 8.  
 (y) Infr. 10.  
 Card. Peron. c. 7.



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(z) De verbo  
nullam se litrem  
moturam. Ep.  
ad Gard. Peron.

(a) p. 105.

(b) p. 106.

(c) Defence of  
his 5 Booke  
against Gardi-  
ner, p. 439.

(c) Of the Re-  
mish Sacrific. l. 6.  
c. 5.

(e) De Com-  
memoratione  
ib. sacrificii seu  
sacrificio com-  
memorativo.  
Respons. ad Car.  
Bell.

(f) Appello  
Caesarem.  
p. 287.

“ *onem ejus quod semel in Cruce* Christus Patri suo ob-  
“ *tulit*, than a Commemoration of that sacrifice  
“ which *CHRIST* once offered on the Crosse  
“ to his heavenly Father: <sup>z</sup> that oftentimes the  
“ Church of *England* hath professed, she will not strive  
“ about the Word, which she expressly useth in her  
“ publick *Liturgie*. All this you seeme to grant, but  
then make a difference betweene <sup>a</sup> the *Commemoration*  
“ of a *Sacrifice*, and a *commemorative sacrifice*: And  
though you grant that in the *Eucharist* there is *com-*  
“ *memoratio sacrificii*, yet you flie out upon the <sup>b</sup> Do-  
ctor, for saying that the Church *admits of a commemo-*  
“ *rative sacrifice*; which is as much, you say, as *P. Lombard*  
and all his ragged regiment admit of. If this be all you  
stand upon, you shall soone be satisfied. Arch Bishop  
*Cranmer* (whom you your selfe acknowledge to be the  
most learned on this Theame of our late Divines) di-  
stinguisheth most cleerly <sup>c</sup> betweene the *sacrifice pro-*  
“ *pitiatory* made by Christ himself only, and the *sacri-*  
“ *fice commemorative* and gratulatory made by the  
“ Priests and people. My Lord of *Durham* also doth  
call the *Eucharist* <sup>d</sup> a *representative* and *commemorative*  
*sacrifice*, in as plaine language verily, as the Doctor  
did; although hee doth deny it to bee a proper sacri-  
fice: As for your Criticisme, or quarrell rather, be-  
tweene a commemorative sacrifice, and a commemo-  
ration of a Sacrifice, which you insist on, it was very  
needlesse, both termes being used by Bishop *An-*  
*drewes* (as great a *Clerke* as any *Minister of Lincolne*  
*Diocesse*) as æquipollent and æquivalent, both of one  
expression; <sup>e</sup> of which see the Margin. But to goe  
forwards with the *Sacrifice*, my Lord of *Chichester* thus  
speakes unto his Informers: “ ‘I have (saith hee)

so

“so good an opinion of your understanding, though **Cap. 5.**  
 “weak, that you will conceive the blessed *Sacrament*  
 “*of the Altar*, or the Communion Table, which you  
 “please, to be a sacrifice. What doe I heare the Bi-  
 shop say, the *blessed Sacrament of the Altar*? And doe  
 you not perswade us, or at least endeavour it, out of  
 his answer to the *Gagger*, that *Gaggers of Protestants* (g) p. 95.  
 call it so, but *Protestants themselves doe not*? It is true,  
 that in his answer to the *Gagger*, he hath those very  
 words which you thence produce; *the Sacrament (as*  
*you call it) of the Altar*: but then it is as true, that hee  
 doth call it so himselfe; and is resolved to call it so,  
 howsoever you like it. “Walk you? (saith he) at ran- (g) Appende.  
 “dome, and at rovers in your by-pathes, if you please. p. 288.  
 “I have used the name of *Altar* for the Communion-  
 “Table, according to the manner of Antiquity, and  
 “am like enough sometimes to use it still. Nor will I  
 “abstaine, notwithstanding your oggannition, to fol-  
 “low the steps and practice of Antiquity, in using the  
 “words *Sacrifice* and *Priesthood* also. Finally, <sup>h</sup> hee (h) Ibid. p. 286.  
 brings in Bishop *Morton* professing thus, *That hee belee-*  
*ved no such sacrifice of the Altar, as the Church of Rome*  
*doth, and that hee fancieth no such Altars as they employ,*  
*though hee professed a Sacrifice and an Altar.* Thus ha-  
 ving plainly layed before you, the Doctrine, Use, and  
 Practice of *Antiquitie* in the present businesse, to-  
 gether with the tendries of the Church of *England*  
 conforme thereto; we will next see what you can say  
 unto the contrary, and what faire dealing wee are  
 like to finde in your proceedings.



## CHAP. VI.

An Answer to the Cavils of the Minister of  
Linc. against the points delivered in the for-  
mer Chapter.

*Nothing delivered in the 31 Article, against the being of a Sa-  
crifice in the Church of Christ, nor in the Homilies. A pious  
Bull obtruded on the Doctor by the Minister of Linc. The  
Reading-Pew, the Pulpit, and the poore-mans Box made  
Altars by the Minister of Linc. An huddle of impertinen-  
cies brought in concerning sacrifice Commemorative, com-  
memoration of a sacrifice, and materiall Altars. The Sacri-  
fice of the Altar knowne by that name unto the Fathers, An-  
nobius falsified. The Minister of Linc. questions S. Pauls  
discretion, in his Habemus Altare, Heb. 13. 10. and falsifi-  
eth S. Ambrose. The meaning of that Text according unto  
B. Andrewes, B. Montague, the Bishop and the Minister of  
Linc. The same expounded by the old Writers, both Greeke  
and Latine. The Altars in the Apostles Canons made Pan-  
teries and Larders; and Iudas his bag an Altar by this man  
of Linc. The Doctor and Ignatius vindicated in the three  
places touching Altars. The prophane Passage in the Ministers  
Booke of a Widow-Altar. An Answer to the Cavils of the  
Minister of Linc. against the evidence produced from Irenae-  
us and S. Cyprian. The Ministers ignorant mistakes about  
the meaning of Tertullian in the word Ara. Pamellus new  
reading about Charis Dei, not universally received. A  
briefe recitall of the substance in these two last Chapters.*



WE ended our last Chapter with the Church  
of England, and with the Church of England  
wee must now begin; your method leads  
me to it, which I meane to follow, as well  
as such a broken clew. can leade mee, in so confused a  
Laberinth



Laberinth as of your compositions: And here you change the very state of the question at your first entrance on the same. The Bishop charged it home, as hee conjectured, <sup>a</sup> that if the *Vicar should erect any such Altar, his discretion would prove the onely Holocaust to be sacrificed thereon*: Now you have changed it <sup>b</sup> to a close Altar at the upper end of the Quire, where the old Altar in *Queene Maries time* stood. This is no honest dealing to begin with. The mention of *close Altars*, and *Queene Maries time*, comes in here very unseasonably, if not suspiciously; onely to make poore men afraid, (whom you have thoroughly possessed already with such *Panick feares*) that *Altars* and *Queen Maries dayes* are comming in againe amongst us. Nor have you dealt better with the 31 Article in your own Edition <sup>c</sup> of the Bishops letter, where you have made it say, that that other oblation, which the Papists were wont to offer upon *these Altars*, is a *blasphemous figment*, and *pernicious imposture*. *These*, was not in the Text before, and is now onely thrust into it, to make the Vicar come up close to *Queene Maries Altars*. I pray you good Sir, what spectacles did you use, when you found *Altars*, and *these Altars*, *Papists*, and *that other oblation* in the 31 Article, wherein my dull and heavy eyes can see no such word? This is another of your tricks, to make your credulous followers beleeve, that by the doctrine of the Church in her publick Articles, *Papists and Altars* are meere Relatives; that so whosoever shall but use the name of *Altar*, or speake of placing the Communion-Table *Altar-wise*, may be suspected presently to bee a *Papist*, or at least *Popishly* affected. Nor doe I speake this without good authority: For doe not you tell us, that the *Phantastick*

(a) Letter p.

(b) p. 102.

(c) p. 14.

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(d) The 31 Article having taken a way the Popish Lamb. p. 102.

(e) Of the Sacrament. part. 2. p. 198.  
(f) p. 103, 104.

car called his Communion-Table an Altar, as the Papists doe, p. 199? and have you not corrupted the Bishops Letter, to make it say, that *Altars onely were erected for the sacrifice of the Masse*, p. 16? which was not in the Text before. But Sir, the primitive *Christians* had their *Altars*, when there was no such thing in being, as the Popish Lamb; no such *blasphemous figments*, and *pernicious impostures*, as by the Article are charged on the Church of Rome, in those, by us, rejected sacrifices of the Masse: So that both I and you, may without danger of revoking our subscriptions to the Booke of Articles, set the Communion Table at the upper end of the *Chancell*, there where the *old Altar stood in Queene Mariestime*. If you needs will have it so, and yet no more dreame of the Popish Lamb, and those *blasphemous figments* which the Article speaks of, than did the holy Fathers in the Primitive times; when neither your said Popish Lamb, nor any of those figments were *in rebus natura*. Now, as you palter with the Article, so doe you onely play and dally with the Homilie; as one that loves so dearly well, (whatsoever you say unto the contrary) *καταπαύειν τὰ μυστήρια* to make your selfe merry with sacred things. You tell us from the Homily, that wee must take heed lest the Lords Supper of a memory be made a sacrifice: and then proceed, What saith the Doctor to this? Hee saith that by these words the Church admits of a Commemorative sacrifice. Which said, you make your Readers even burst with laughter, by telling them, that the poore man hath found a true and reall sacrifice, (in the Booke of Homilies) but it is a Bull; a very strange and hideous Bull which this Calfe makes the Church speake unto her people in her publick Homilies. And what is that?

“ As



“As wee must take heed, good people, wee apply not  
 “the Sacrament of the Supper to the dead, but to the  
 “living, &c. so must we take especiall heed, lest of a  
 “*Commemorative Sacrifice* it bee made a *Sacrifice*. A  
 very & pious Bull indeed, you speak wondrous rightly;  
 but a Bull onely of your owne herd; and onely fit for  
 such a Milo as your selfe, to carry. For tell me, doth  
 the Doctor say, that by *these words the Church admits*  
*of a Commemorative sacrifice*? On with your false eyes  
 once againe, and you will finde the Doctor makes no  
 other answer to your objection from the *Homily*<sup>h</sup>, but  
 that the *sacrifice rejected in the Homily*, is that which  
 is cried down in the Booke of Articles, which the Episto-  
 ler had no reason to suspect was ever aimed at by the Vi-  
 car. Of a *Commemorative sacrifice* in those words of  
 the *Homilie*, *ne gry quidem*, there. Indeed the Do-  
 ctor said before, in answer to your argument from the  
 31 Article, that though the Church condemned that  
 other oblation of the Papists, as the Letter calls it: yet  
 “she allows of a *Commemorative sacrifice* for a perpetu-  
 “all memory of Christs precious death, of that his full,  
 “perfect, and sufficient sacrifice, oblation, and satisfac-  
 “tion for the sins of the whole world. And for the  
 prooffe thereof referred himselfe unto the *Prayer of*  
*the Consecration*; which are not, sure, the words  
 of the *Homily*, or by him cited thence, -if you  
 marke it well. Or had hee said it of *those words* in the  
 Booke of *Homilies*, had it beene such a strange and tri-  
 deous Bull, with foure Hornes, and I know not how  
 many tailes, for you to lead by it up and do “ne the  
 Countrey, for the delight and solace of your sportfull  
 Readers? Could you not paraphrase upon it thus? We  
 must take heed good people, lest the Lords Sup-

(g) Which  
 though it be not  
 so fierce as Pius  
 Quintus is,  
 yet is a kinde of  
 pious Bull. p. 104

(h) Coal. p. 8.



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per, of a *memory* be made a *Sacrifice*: i. e. left of a *Commemorative sacrifice*, it be made *propitiatorie*? No: Hee that lookes for ingenuity from such hands as yours, must have lesse knowledge of you, and more faith in you, than I dare pretend to. And for your *Bull*, that was but a device to make sport for *Boyes*. Shewing us so much *Spanish* in the Margin, you had a minde to let us see, that you did understand as well their customes, as their language: and therefore would set out a *Fuero de Toros*, a kind of *Bull baiting* for the *Boyes*, who must be pleased too in this businesse. You have not studied all this while, *populo ut placerent* only, but now and then *ut pueris placeas*, & *declamatio fias*, as you know, who said.

But would we see a *Bull* indeed, a *Bull* set out with flowers and Garlands, readie for the *Sacrifice*? Out of your store you can afford us such a one, though not so *pious* altogether, as that you sent unto the Doctor. We saw before how well you pleaded against *Altars*, out of the Articles and booke of *Homilies*: and now behold an argument from the *Common Prayer Booke*, which, if the businesse be not done already, will be sure to doe it. For you *appeale to all indifferent men*, that pretend to any knowledge in *Divinitie*, if the *Reading Pew*, the *Pulpit*, and any other place in the Church bee not as properly an *Altar*, for prayer, praise, thanksgiving, memorie of the passion, dedicating our selves to Gods very service; and the Churches Box or *Bason*, for that oblation for the poore which was used in the *Primitive times*; as is our holy *Table*, howsoever situated or disposed. Nay, you goe further, and demand, *what one sacrifice* can be inferred out of the *Collects* read by the *Priest* at

(i) p. 75. 76.

"at the *Communion Table*, which are not as easily de-  
 "duced out of the *Te Deum* and *Benedictum* said in the  
 "Quire, or *Reading Pew*; whether there be no pray-  
 "ing, praising, commemorating of the Passion, and  
 "consecrating of our selves to Gods service in those  
 two hymns. The *Bothers* were but silly soules in drea-  
 ming of one way only in each several Church where-  
 as indeed there are as many as we please to make.  
 Here is the *Povre-mans Box*, the *Communion Table*, the  
*Pulpit*, and the *Reading Pew*; *Requatur utroque* found  
 in a knot, and yet not halfe enough for so many sacri-  
 fices. And therefore every place, the *Bell-free*, the  
*Church-ports*, the *Charnell house*, the seat of every pri-  
 vate person, the *Vestrie* thiefe of all, and whatsoever  
 other place a man may fancy to himselfe, are now  
 turned to *Altars*. This if we doe ablyeeld to at the  
 first proposall, we are pronounced a headie to have no  
 knowledge in *Divinitie*, and not to be indifferent men,  
 but parties. Not so indifferent men asd thinke you are;  
 nor so well skilled in this view *Lincolns shire* *diuinitie*,  
 which onely you and one or two more of your deare  
 acquaintance, have bene pleased to breache. What  
 need we take this paines to looke after *Altars*, when  
 by this *Bothers* doctrine the *Communion Table* may as  
 well be spared? *Offus inanes et frustrae cogitationes*  
*meae*! It alwayes was my hope, that howsoeuer we  
 lost the *Altar*, I might be confident we should have  
 a *Table* left us for the holy Sacrament, or at least the  
 Sacrament in selfe. But see how strangely things are  
 carried: Rather than heare of *Altars*, we will down  
 with *Tables*; yea with the Sacrament in selfe: and let  
 the memorie of *Christ* passion bee celebrated how it  
 will, or where it will, in the *Pew*, or *Pulpit*, the *Portch*  
 or



Seet. 2a

or Bell-flee. Is't not enough to heare iracked off, but we must come and see iracked? What are those Sacraments they speake of, but *figures*; and *figurers*; and by what *figure* can they make us bee in love with *figures*? Or say that there bee some *spirituall* sacrifices expected of us by our God; may we not offer them without *materiall* Tables & yea and without *materiall* Churches: on therefore *Westward* ho, for *Salem*, and the free Gospell of *New England*. This is the knowledge in Divinie you so much pretend to: which, wheresoever you first learnt it, was never taught you, I am sure, in any of the bookes that you subscribed to, when you came to your place. We grant that those two Hymnes you speake of are of excellent use; and purposely selected for this setting forth of Gods praise and glory, with an acknowledgement of our bounden duties to him, for his grace and goodnesse. But then the *Liturgie* hath taught you, that the *Lords Table* is the proper place at which to celebrate the memorie of our Saviours passion: which the *Priest* standing at the same, and consecrating there the *creatures* of bread and wine, according to *Christs* holy institution, doth represent unto the people. And when, in testimonie of our common and publick gratitude for so great a mercie, we offer *ours* whole selves unto him, both soule and body, we are enjoined to doe it at or neere the same place at o. And here O Lord mee offer and present unto thee, *our* selves, soules and bodies; here where thou hast been pleased to make us partakers of *Christs* bodie and bloud, and sealed unto our soules the benefits of his death and passion. Will you have more? The *m* Homilie hath told us, that "we are bound to render thanks to Almighty God for all his benefits briefly comprised

(k) Prayer of the  
Consecration.

(l) Prayer of the  
Communion.

(m) of the Sa-  
crament part. 2.  
p. 203.



prised in the death, passion, and resurrection of his  
 "dearely beloved Sonne, the which thing because we  
 "ought chiefly at this Table to solemnize, (marke you  
 that, this Table?) the godly Fathers named it *Eucha-*  
*ristia*, that is, thanksgiving. Had I but such a Bando-  
 as your friend H. B. this *Puritan Bull* of yours might  
 be better *bailed*, than his *Popes Bull* was. Your *Papish*  
*lamb* and *Puritan Bull* being both discarded by the  
 Church, may goe both together. But I must tell you  
 ere we part, that that which I suspected is now come to  
 passe, viz. that by your principles, every *Cobler, Tinker,*  
 and other Artizan, may take his turne and minister at  
 and on the *holy Altar*.

That which you shew us next, is but another  
*λογμαχία*, a quarrell about words and Phrases;  
 touching the difference betweene a *commemoratio* (n) p. 104. 105.  
*sacrificii*, and a *commemorative sacrifice*: the first be-  
 ing used, you say, by *Chrysostome, R. James, and Pet.*  
*Lombard, S. Austin, Eusebius*; and the book of *Homilies*;  
 the later only by this wretched Doctor, and such un-  
 lucky birds as he, the *ragged regiment* of P. Lombard.  
 Which said, you presently confute your selfe, as your  
 custome is, confessing that some few learned men of (o) p. 105.  
 the reformed Church, doe use the name of a *Commemo-*  
*rative Sacrifice*; and yet (God blesse them) are not  
 brought within the compasse of that *ragged regiment*.  
 But hereof wee have spoke already in the former  
 Chapter. For *Sacrifices* next, you cannot possible ap-  
 prove (which Protestants and Papists doe joyntly (p) p. 103.  
 denie) that ever materiall Altar was erected in the  
 Church, for the use of spirituall and improper sacrifices.  
 Assuredly the *Papists* have good reason for what they  
 doe; and if you grant them this position, simply, and  
 without

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without restriction; you give them all that they desire. For by this meanes they gaue unto them all the Fathers, who speake of *Altars*, *passim*, in their workes and writings; *materiall Altars*, questionlesse, made of wood or stone. And if *materiall Altars* were not made for *improper sacrifices*, you must needes graue they had some proper *sacrifices*, to be performed up on those *Altars*: Besides, in case the note be true, that never *materiall Altar* was erected for a *spirituall* and *improper sacrifice*, and that the Sacrament of the Lords Supper be but a *metaphoricall* and *improper sacrifice*, as you elsewhere say; it may be done as well without a *materiall Table*, and any where as properly in a *materiall Church*. Did you distinguish, as you ought, between the *mysticall* sacrifice in the holy Eucharist, *commemorative* and representative of our Saviours death; and those *spirituall* sacrifices, which every Christian man is bound to offer to the Lord, at all times and places: you would finde the vanitie and weaknesse of these poore Conclusions. Yet you goe forwards still on a full careere, and having filled your margin with an huddle of impertinent quotations, you fall at last on this fine fancie: 'how that God suffered not the first Ages of the world for 1650. yeares to passe away without prayers, and thanksgivings; and yet hee suffered it to passe without any *Altars*. May a man take it on your word, and not be called for it to an after reckoning? Did you not say, the Page before, that *Altar*, *Priest*, and *Sacrifice* were relatives? and find wee not in holy writ that *Cain* and *Abel* brought their offerings to the Lord their God? their *sacrifices* as they are intituled, *Hebr.* 11. 4. if so, then by your owne rule doubtlesse, there were *Altars* also. Or if God suffered all that

(9) p. 141.

(9) p. 110.



that time to passe without any *Altars*; did it not passe away without any *Tables*, or any *Churches* that wee reade of? But see the charitie of the man, and his learning too. For if the Doctor will <sup>(r) p. 119.</sup> but promise not to *disturbe the peace of the Church any more*, this lusty Lad of *Lincolnshire* will finde him all the severall *Altars*, which have been spoke of by the Fathers for *spirituall sacrifices*. These wee shall meet withall hereafter, amongst your impertinencies. Meane time I passe my word to keepe covenant with you, and promise you sincerely before God and man, that as I never did, so I never will put my hand to any thing by which the *Church may be disturbed*. <sup>(f) 1. King. 18. 18.</sup> 'You know *Elijahs* answere unto proud *K. Ahab*; *It is not I, but thou and thy Fathers house that have troubled Israel.*

From *Altars* we must follow you, as you lead the way, unto the *Sacrifices of the Altar*. Whereof though we have spoken before enough to meet with all your cavils: yet since you put me to the question, 'where you may reade this terme of mine, *Sacrifices of the Altar*, if you reade not of them in the *Sacrifices of the Law*; I will tell you where. Looke through the booke of *Genesis*, and tell me if you meet not with many sacrifices, and sacrifices done on *Altars*, by *Abel*, *Noah*, *Abraham*, *Jacob*: *sacrifices of the Altar*, doubtlesse, and yet not *sacrifices of the Law*. The law you know was a *Post-natus*, not borne a long time after those good *Patrimarchs* died; you cite the *Cardinall* rightly, that all the *sacrifices* which we reade of in the scripture, were necessarily to be destroyed. But presently you change his termes, and for his *sacrifices in the Scripture*, put downe your *sacrifices of the Law*; as if the Scripture went no farther than the *Law of Moses*. If in the



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the ancient Fathers wee doe finde not in *terminis*, the sacrifice of the *Altar*, it helpes but little to your purpose: the Doctour no where saying that hee had it from them. And if they call it not *in terminis*, the sacrifice of the *Altar*, they call it so at least *ex consequente*, when they entitle the Lords Supper by the name of *Sacrifice*, and such a sacrifice as is to bee offred on a sacred or an hallowed *Altar*. And yet to satisfie your longing, it shall be hard but wee will finde it for you amongst the Ancients, and not consult the *Index* neither. For what conceive you of S. *Austin*, was not hee an Ancient? and yet he calls it so *in terminis*, without doubt or scruple. *Cum ergo sacrificii sive Altaris* [N. B.] *sive quarumcunque eleemosynarum, &c.* in the *Enchiridion ad Laurentium*, cap. 10. of the Edition of *Danew*. Nor shall S. *Austin* goe alone: it being called so by " *Bede*, no such verie *puissè*, and that *in terminis terminantibus*, which is that you stand upon. But where you adde, that possibly the Ancient Fathers could not have any notice of this sacrifice of the *Altar*; \* and for a prooffe therof produce a passage from *Arnobius*: besides, what hath before been answered to the place it selfe, the Doctour cannot chuse but tell you, that you have used *Arnobius* worse, than any *Gentile* would have done. *Arnobius* was not asked, as you put the question, *What are you Christians to performe no manner of sacrifices at all?* but whether the *Christians* thought that no such thing as sacrifice was at all proper to the Gods? *Quid ergo? Sacrificia censetis nulla facienda?* as your margin rightly. Nor doth *Arnobius* answer to the question, as you make him answer, *no, not any at all*: as if the *Christians* onely had had no sacrifices, or thought no kinde of sacrifice to be a fitting service for the

(u) Ecclesie  
mos obtinuit  
ut Sacrificium  
Altaris, &c. in  
Mat. 6. 44.  
(x) p. 116.

the heavenly powers: but *ex Varronis vestri sententia*, *nulla*; none, if wee may beleve your owne Authour *Varro*, a learned man amongst your selves. And this he makes *non nostra*, none of our opinion; though you most falsly make it both his and ours, that is, the Christians of those times. You must bring better proofes than this, or else it will be possible enough that the ancient Fathers might take notice of this *Sacrifice of the Altar*: which is the matter you denie, and to make good your negative, have thus used *Arnobius*.

(y) Vt vobis  
non nostra, sed  
Varronis vestri  
sententia re-  
spondeamus. l. 7

But, as you say, the Doctor hath found it in the Bible for all this, *Heb. 13. 10. We have an Altar*: And so have you. Doe not you finde it in the Bible, as well as hee? Yes; but you know the meaning of it better than any Doctor of them all; better than *Doctor Gentium*, than *S. Paul* himselfe; "*For in good faith*, say you, <sup>(a) p. 117.</sup> if "*S. Paul* should meane a *materiall Altar* for the Sacra-  
"ment in that place (with reverence to such a chosen  
"Vessell of the Holy Ghost, bee it spoken) it would  
"prove the weakest argument that was ever made by  
"so strong an Artist. Which said, you descant on it  
thus: "*Wee have an Altar and a Sacrifice of the*  
"*Altar*, that you of the *Circumcision* may not par-  
"take of. And have you so? That is no great won-  
"der saith the *Iew*, when abundance of you *Christians*  
"(the discipline of your Church being so severe) may  
"not partake thereof your selves. And therefore you  
conclude, "*That for S. Paul* to fright the *Iewes* with  
"the losse of that, which so many millions of Christi-  
"ans were themselves bereaved of, had beene a very  
"weake and feeble dehortation. Is not this <sup>(b) V. p. 58. of</sup> *penere*  
*os in caelum*, to out-face heaven it selfe, in calling thus  
in question the judgement and discretion of that great  
Apostle:

the holy Table.

Sect. 12.

*Apostle*. Tu quis es, O homo, what art thou O man, that thou shouldest dare to dispute with *Paul*, and that upon such weak and feeble grounds? For good Sir, tell me where you finde that those degrees you speake of, and that *ὑποτίθεν εἰς τὴν ἐκκλησίαν*, that creeping on with time and lesure unto the bosome of the Church; were knowne or practised in the time of this *Apostle*? Think you the discipline of the Church was grown to that severitie in so short a time, as that the *Jewes* might turn it back upon S. *Paul*, to elude his Argument? That rigour, those degrees, were never heard of in the Church, till a long time after, though by you made as old as the faith it selfe: there being mention in the *Acts* of many families baptized, not a few thousands of particular persons, which did not runne through all those wearisome wayes, before they were admitted to the blessed Sacrament. Or were it that those wearisome wayes were travailed by the *Christians* in the *Apostles* time, before they were admitted to the Sacrament, yet were this but a sorry answer to his Argument, how <sup>a</sup> weak and soever you conceive it. The *Apostles* argument is *de jure*, of a right to eat; your answer is *de facto*, of the act of eating. Those of the Circumcision had no right to eate of the *Christians* *Altar*; simply and absolutely no right at all. The *Initiati* had a kinde of right, nay a good *jus ad rem*, though *in re* they had not, and to this *jus in re* they tended by those steps and degrees you talke of. Because a stranger hath no right to my lands, have my children none? and yet my children must *ὑποτίθεν*, tarry a while, expect their time, before they enter into actual possession of them. What a *Goliath* have we here to encounter *David*, what a *Tertullus* have we found, to dispute with

(d) It would  
prove the wea-  
kest argument,  
&c. p. 117.



with *Paul*; what a *Cerintus*, to make head against *S. Peter*: yet lest *S. Paul* should goe alone, you let us have *S. Ambrose* to beare him companie: and hard it is to say which of the two you use most courly. You tax *S. Paul* with weaknesse, but yet you do it with a *salva reverentia*, and with a *reverence be it spoken*. *S. Ambrose* findes not in you so much good manners, whom you have falsified of purpose to make the Apostles argument as weake, as you say it is. For thus you shut up your *Censura*, (or if you please your *ὁμολογία*) of the blessed Apostle. *I will conclude with S. Ambrose, That we have nothing visible in all this disputation of S. Paul, neither Priest, nor sacrifice, nor Altar:* And then produce him in your margin, saying, *Nihil hic visibile, neque Sacerdos, neque sacrificium, neque Altare, in 10. ep. ad Hebr.* How you have falsified *S. Ambrose*, by turning *Horum*, into *Hic*, & wee have shewn before. The Father speaks there onely of *spirituall sacrifices*; and you will turne his *horum* into *hic*, as if he spoke there onely of the *mysticall* sacrifice. And were it *hic* in the originall of *S. Ambrose*, yet you are guiltie of another falshood against that Father, by rendering it, *in all this disputation*. The Fathers *hic*, if hee had said so, must have related to those points which were debated of, in the 10. Chapt. to the *Hebr.* whence the words were cited; and those spirituall sacrifices, which are there described, you, by an excellent Art of juggling, have with a *Hoc as Poras* brought it hicher, and make us thinke it was intended for this *hic*, this place, *Heb. 13. 10.* of which now we speake, and which hath been the ground of that *disputation*, which you conclude with, from *S. Ambrose*.

(f) P. 113.  
(g) See the former Chapter.

Vsing the *Apostle*, and the *Fathers* in so foule a fa-

## Sect. 2.

(h)p.12.

(i) and yet not  
constantly nei-  
ther, ib.

p.47.

(i) Answ. to  
card. Peron.  
cap. 6.

shion, it is not to bee thought you should deale more ingeniously with their *Disciples*. The servant is not above the Master; nor lookes for better usage from you, than hee hath done hitherto. Having concluded with S. *Ambrose*, your next assault is on the Doctor: whom you <sup>h</sup> report to be the *first sonne of the reformed Church of England*, that hath presumed openly to expound this place of a *materiall Altar*; <sup>i</sup> Not constantly, you say, but yet so expounded it. I beseech you, where? Not in the *Coal from the Altar*, there is no such matter. Take the words plainly as they lie, you shall finde them thus. “*And above all indeed*, S. Paul in his “*Habemus altare*, *Hebr. 13. 10*. In which place whether “he meane the Lords Table, or the Lords Supper, or “rather the sacrifice it selfe, which the Lord once of- “fred, certaine it is, that hee conceived the name of “*Altar*, neither to be impertinent nor improper in the Christian Church. Finde you that hee expounds the place of a *materiall Altar*? or that hee only doth repeat three severall expositions of it? Now of those expositions, one was this, that by those words, *we have an Altar*, S. Paul might mean we have a *Table*, where- of it was not lawfull for them to eate, that serve the *Tabernacle*. If this bee the *materiall Altar*, that you complaine of in the Doctors exposition; assuredly he is not the first sonne, by many of the Church of Eng- land, that hath so expounded it. The learned Bishop <sup>i</sup> *Andrewes* doth expound it so. *The Altar in the old Testament is by Malachi called Mensa Domini. And of the Table in the new Testament, by the Apostle* it is said, *Habemus Altare*: which whether it be of stone as *Nys- sen*; or of wood, as *Optatus*, it skills not. So doth my Lord of *Lincoln* also, one of the sonnes, I trow, of the

the Church of England. Citing those words of Bishop Andrewes, <sup>k</sup> you adde immediatly, that this is the exposition of *P. Martyr* mentioned in the letter (i.e. my Lord of *Lincolns* letter to the Vicar of *Grantham*) that *as sometimes a Table is put for an Altar, as in the first of Malachi: so sometimes an Altar may be put for a Table, as in this Epistle to the Hebrewes.* Next looke into the Bishop of *Chichester*, <sup>l</sup> who plainly tels you, "that the Lords Table hath beene called *ἡ θυσιαστήριον* "from the beginning; not, as some falsly teach, by "succeeding Fathers: and that *S. Paul* himselfe may "seeme to have given authoritie and warrant to the Phrase, *Hebr. 13. 10.* The Doctor is not then the first sonne of the Church of England, that hath so expounded it. Or if he were, hee hath a second, but such a second as is indeed *Nulli secundus*, for some things that I could tell you of, even your good friend the minister of *Lincolnshire*, one of the children of the Church, that writ the booke entituled the *Holy Table*. For presently upon the Bishop of *Lincolns* glosse, he addes <sup>m</sup> this *de proprio, than the which solution there may be peradventure a more full; but there cannot bee a more plaine and conceiveable answer.* I see you can make use sometimes of a leaden dagger, <sup>n</sup> though, as you tell us, throwne away by the very *Papists*; yet not so utterly throwne away, (as within two leaves after you are pleased to tell us) but that it is still worne <sup>o</sup> by the *Jesuites, Salmeron, the Remists, à Lapidè, Haras, Tirinus, Gordon, Menochius*, (and *Cajetan*) of which some are yet living, for ought I can heare. Nor doth your Authour say, it is *throwne away*, as if not serviceable to this purpose: <sup>p</sup> but onely that *non desunt ex Catholicis*, some of the Catholick writers doe expound

(l) Appello Ceterum p. 286.

(m) p. 120.

(n) I am sure this fellow is a mighty weak peccer to take up this leaden dagger, &c. p. 118.

(o) p. 121.

(p) Bellarmine de Missa, l. 1. c. 14.



Sect. 2. it otherwise. I hope you would not have all Texts of Scripture to bee cast away like *leaden Daggers*, because, *Non desunt ex Catholicis*, some one or other learned man give such expositions of them, as are not every way agreeable unto yours and mine.

(q) p. 121.

Now as the Doctor was the *first Sonne of the Church of England*, so was *Sedulius* the *first Writer before the Reformation*, that literally, and in the first place did bend this Text to the materiall Altar. Just so I promise you, and no otherwise. Or had *Sedulius* beene the first, the exposition had not beene so moderne, but that it might lay claime to a faire antiquity. *Sedulius* lived so neare *S. Austin*, that hee might seeme to tread on his very heeles; the one being placed by *Bellarmino*, an. 420. the other an. 430. but ten yeares after.

(r) Scriptit explanationes in omnes Epistolas S. Pauli, ex Origine, Ambrosio, Hieronymo, & Augustino excerptas. In script. Eccles. (s) In locum.

And if the Cardinals note be true, that hee excerpted all his notes on *S. Pauls Epistles*, from *Origen*, *Ambrose*, *Hierom*, and *Austin*: for ought I know, his exposition of the place may bee as old, as any other whatsoever. But for *Sedulius*, (wheresoever he had it) thus he clearest the place: '*Habemus nos fideles Altare, præter Altare Iudeorum, unde corpus & sanguinem Christi participamus: i. e.* The faithfull have an Altar, yet not the *Iewish Altar* neither, from whence they doe participate of Christs body & blood: That is plain enough, and yet no plainer than *S. Chrysost*, though you have darkened him as much as possibly you can, to abuse the Father.

(p) p. 122.

'*Chrysostome* expounds it (as you say) of τὰ παρ' ἡμῶν, of the things professed here amongst us: for prooffe whereof you bring in *Oecumenius* with his πατριστικὰς, the *Tenets*, as it were, of *Christian men*. So that if you may bee beleaved, the Father, and his second, doe expound the place, of the Doctrine, Tenets,

ners, or profession of the Church of *Christ*. First, to begin with *Chrysostome*, ὅτι οἱ τὰ ἐν σαρκὶ φῶσι, τοιαῦτα τὰ παρ' ἡμῶν, ὡς καὶ Ἀρχιερεὶ Ἰησοῦ εἶναι μετέχον αὐτῶν. The words you see, put neutrally, and so translated in the Latine, *Non enim qualia sunt apud Indeos, talia etiam nostra sunt*: That is, as I conceive his meaning, *our Sacrifices*, or *our Sacraments* are not such as the *Jewish* were, *our Altar* not as theirs, nor any of *our Rites* thereunto belonging. My reason is, because it followeth in the Father, ὡς καὶ Ἀρχιερεὶ Ἰησοῦ εἶναι μετέχον αὐτῶν; so that it is not lawfull, no not to the *High-Priest* himselfe, to partake thereof. Of what I pray you? Not of the *things professed in the Christian Church*? I hope you will not say, but it was lawfull to the *Priests* to be partakers of the doctrine of our Lord and Saviour. Why did the *Apostles* preach unto the *Jewes*, in case it were not lawfull for them to make profession of the *Faith*? Therefore the Father must needs meane the *Christians Sacrifices*, (performed upon the *Altar* which the *Apostle* speaks of) of which it was not lawfull for the *High-Priest* (continuing as he was, *High-Priest*) to bee partaker. And this I take the rather to have beene his meaning, because *Theophylact* who followed *Chrysostome* so exactly, that hee doth seeme to have abridged him; doth thus decant on it. Ἐπειδὴ εἶπεν, &c. Having before said (v. 9.) that no regard was to be had of meats, lest our owne Ordinances [τὰ ἡμέτερα] might bee thought contemptible, as things unobserved; hee addes, that we have Ordinances of our own, [ὅτι ἡμῖς ἔχομεν παρατήρησιν] not about meats, (as were the *Jewes*) ἀλλ' ἐπὶ τῷ θυσιαστήριῳ, but such as doe concerne the *Altar*, or the unbloody sacrifice

(v) Ita chrysostomum secutus est, ut ejus abbreviator dici possit. Bell. de scrip. Eccl.

(z) ἡτοι τῇ ἀναμάρτησιν διὰ τὸ ζῶντος σωματός. In locum.

## Sect. 2.

“ fice of *Christs* quickning body. Of which, which sa-  
 “ crifice [ ταύτης γὰρ ] it is not lawfull (for the  
 “ *Priests* to bee partakers, as long as they doe service to  
 “ the *Tabernacle*; i.e. the legall signes and shadows. The  
 like saith also *Oecumenius* with his παρατηρήσεις, which  
 you have Englished *Tenets*, with the like felicitie, as  
 you did the τὰ παρ’ ἡμῶν in *Chrysost.* For *Oecumenius*  
 saying as *Theophylact* had done before, because the A-  
 postle had affirmed, “ That no regard was to bee had  
 “ of meates, &c. hee addes, Μὴ γὰρ ὡς ἡμεῖς ἔχοντες  
 “ μεν παρατηρήσεις; and have not we also our owne Or-  
 “ dinances or observations? To which hee answers  
 “ with *Theophylact*, but a great deale plainer, Yes, ἀλλ’  
 “ ὁ βρωμάτων, ἀλλὰ τὸ θυσιαστήριον ἡμῶν. not of  
 “ meates, but of our *Altar*. If you goe downward to  
 the *Latines*, they are cleare as day. *Haymo* who lived  
 about the yeare 850. affirms expressely on the place,  
*Altare Ecclesie est, ubi quotidie corpus consecratur Chri-*  
*sti*; that is the *Altar* of the Church, whereon the bo-  
 dy of *Christ* is daily consecrated. And so *Remigius*, who  
 lived, and writ about those times; *Habemus ergo Altare*  
*Ecclesie, ubi consecratur corpus Dominicum*; the same  
 in sense, though not in words, with that of *Haymo*. This,  
 Doctor *Fulk*, almost as great a *Clerke* as you, conceives  
 to bee so really intended by *Oecumenius* and *Haymo*,  
 that he reports, that they *did doate upon the place*;  
 even as you say <sup>b</sup>, the Doctor *melts upon the place*.  
 But say you what you will. As long as hee can back it  
 with so good authority, the Doctor will make more  
 of *Habemus Altare*, than before hee did; though you  
 should raise *John Philpot* from the dead to expound it  
 otherwise; as neare told he did in the *Acts* and *Mon.*  
*p. 90. of your holy Table.*

(a) Defence of  
 the transl. c. 17.

ru 17.

(b) p. 119.

From



From the Apostles Text, both *re & nomine*, proceed wee to the Apostles *Canons*, *nomine* at the least, if not *re* also; which, if not writ by them, are by the Doctor said to be of good antiquity; nor doe you deny it: Onely you fling them off with a *Schoole-boyes* jest, affirming confidently, that all good Schollers reckon those *Canons* but as so many *Pot-gunnes*. Not all good Schollers certainly; you are out in that. What thinke you of my Lord of *Chichester*, of whom the Doctor and the *Minister of Linc.* too <sup>d</sup> may well learne *as long as they live*? He, a geod Scholler in your own confession, doth not alone call them the *Apostles Canons*, but cites the 40 of them, as a full and strong authority to prove, that by the ancient *Canons* Churchmen had leave to give, and bequeath their Goods and Chattels by their last Will and Testament. And this, in his reply unto *Io. Selden*, whom he knew too well, to thinke hee would give back at the report or blow of a School-boyes *Pot gunne*. Next where those three *Canons* that the Doctor cited, doe speake so clearly of the *Altar*, and that by the same name, <sup>4</sup> *Quoniam* <sup>1</sup> *apud*, used by the Apostle to the *Hebrewes*, that there is no deniall of it, you flie unto your wonted refuge, a scornfull and prophane derision: <sup>f</sup> *Hee that shall read*, say you, what is presented on these *Altars* for the maintenance of the Bishop and his Clergie, will conceive them rather to bee so many *Pantries*, *Larders*, or *Store-houses*, than consecrated *Altars*. <sup>g</sup> *O Curvae in terris anima, & caelestium inanes!* So dead a soule, so void of all coelestiall impressions, did I never meet with. I am confirmed now more than ever, for the first Author of the *Dresser*; otherwise you had never beene *allowed* and *licensed* to call it as you doe, a *Pantrie*,

(c).p. 170.

(d) p.95.

(e) Preface to  
M. Io. Selden,  
p.53.

(f) p. 170.

(g) Persius  
Sat. 1.

## Sect. 2.

(o) Cap. 2.

(h) Quorum  
Deus est ven-  
ter.

(i) p. 1. o.

(k) Ann. A. 57

*trie*, or a *Larder*, and a *Store-house*. I see there is good provision towards, and as much devotion. Your *Pigeon-house* wee have seene already <sup>o</sup>, and *Pottage* you will serve in presently, if we can bee patient. *Larders* we have, and *Store-houses*, and *Pantries*, which portend good cheare. Thinke you a man that heares you talke thus, would not conceive your *Kitchen* were your *Chappell*; the *Dresser* in the same, your *High-Altar*; and that your *Requiem Altars* were your *Larder*, *Pantry*, and *Store-house*? Get but a *Cooke* to bee your Chaplaine, and on my life, *Comus* the old belly god amongst the *Gentiles*, was never sacrificed unto with such propriety of *Vtensils*, and rich magnificence, as you will sacrifice every day to your <sup>h</sup> god, your *Belly*. Nor need you feare that your estate will not hold out: I hope you are a provident Gentleman, and make your *Altars* bring you in, what your *Altars* spend you. For say you not in that which followeth, <sup>i</sup> that *Iudas his bagge may with as good reason, as these Tables, bee called an Altar*? I wonder what fine adjunct you will finde out next. You cannot probably goe on, and not set downe *ad mensam demoniorum*, that Table of *Devils* which Saint *Paul* speakes of. *Iudas his bagge*? Just so, yet you would shifte this off unto *Baronius*, as you have done the *Dresser* on the rude people of *Grantham*. *Baronius*, as you say, implieth it. Doth he so indeed? All that *Baronius* saith, is this, <sup>k</sup> that those who ministred in the Church, did from the first beginnings of the Church receive their maintenance from the oblations of the faithfull. *Immo cum adhuc dominus superstes, &c.* And that the Lord himselfe when he preached the *Gospel*, used from these offerings to provide for himselfe and his. For

*Iudas*

*Iudas* (saith *S. Iohn*) bearing the bagge, *Ea qua mittebantur, portabat*, did carrie up and downe that store which was sent in to him. What say you? doth the Cardinall imply in this, that *Iudas* his bagge, may with good reason (any how) be called an *Altar*? Take heed of *Iudas* and his *bagge*, of *Iudas* and his *qualities*; for feare you come unto that end that *Iudas* did.

Your answers to the Doctors allegations from *Ignatius*, must be looked on next. And first the Doctor findes, *ἐν ἑνὶ θυσιαστήριον* one *Altar*, in his Epistle ad *Magnesium*. You answer first, that by *Vedelius* this is thought to bee a *supposititious fragment taken out of the Constitutions of Clemens*: and yet proclaime it in your margin, that *this doth not appeare so clearly to you, as to rest upon it*. You answer secondly, that this was brought in by the Doctor only to make sport. How so? Because, say you, the *Altar* there, is *Iesus Christ*. In that before, you left *Vedelius*, your good friend and helper in all this businesse; and here he leaves you, to cry quits. Searching as curiously as hee could, what to except against in all these Epistles, hee lets this go by: A pregnant evidence that hee knew not what to say against it. Runne, saith the Father, all of you as one man to the Temple of God, *ὡς ἓν ἐν θυσιαστήριον*, *ἓν ἐν ἑνὶ Ἰησοῦ Χριστῷ*, as to one *Altar*, to one *Iesus Christ*: i. e. say you, who better understood the Father, than he did himselfe; *runne all of you to one Iesus Christ, as to one Altar*. This is your old trick to abuse your Readers; and make your Authors speak what they never meant. The Father spake before of prayer, of common prayers to bee poured forth by all the people, *ἓν τὸ αὐτὸ* in the selfe same place, in faith and love. And then exhorts them to runne together

(1) p. 163.



## Sect. 2.

(m) Ad Philad.

together to the Church to pray, as to one *Altar*, to participate, as to one *Iesus Christ*, the High Priest of all. Had it been ὅτι ἐν θυσιαστήριον τὸν Ἰησοῦν Χριστόν, the matter had been cleere on your side. But the distinction and repeating of the preposition, the ὅτι ἐν and ὅτι ἐνα, make a different businesse. The second place produced by the Doctor from *Ignatius*, was that (m) of ἐν θυσιαστήριον πάση τῇ ἐκκλησίᾳ, where he makes mention of the unity that ought to be retained in the Church of God; and then brings in amongst the rest, *one Bread* broke for all, *one Cup* distributed to all, *one Altar* also in every Church, together with *one Bishop*, &c. To this you answer, that in the place to the *Philadelphians*, hee doth expresse himselfe to meane by *Altar*, βουλὴ ὁσίαν, καὶ ἐκκλησίαν, *the Councell of the Saints, and Church in generall, and not any materiall Altar*, as *Vedelius* proves at large. And do they so indeed? That passage which you speak of, is in the Epistle *ad Ephesios*. And do you think he tels the *Ephesians* what hee did meane by *Altar* in his Epistle to the *Philadelphians*? This is just like the *Germans* beating down of *Altars*, because the people here in *England* were scandalized with them in our countrey Churches. Then for *Vedelius*, proves he, as you affirme, that by *Altar* here, *Ignatius* meanes not any materiall *Altar*, but *the Councell of the Saints, the Church in generall*? In the Epistle to the *Ephesians* he doth indeed correct *magnificat* (as your own phrase is) and play the Critick with the Author; making him say, ἐν βουλῇ ὁσίαν, for ἐν βουλῇ θυσίαν, whereof we shall say more hereafter in our perusall and examination of your Extravagancies. But in this place hee deales more fairely, and understands him as the

Doctor

Doctor doth : for reckoning up foure kindes of *Altars* in the Primitive Church, he makes the fourth and last to be *mensa Domini*, *qua utebantur in sacra cœna peragenda*, the table of the Lord, used in the celebrating of the holy supper. Then addes, that <sup>(n)</sup> sometimes by the Fathers, this *table* is also called an *Altar*, and for the prooffe thereof brings in this, ἐν θυσιαστήριον παρὶ τῇ ἐκκλησίᾳ, which the Doctor mentioned. So that you have belied the Father and your friend to boot. Lastly, for that of θυσιαστήριον θεῶν, *Gods Altar*, in his Epistle *ad Tarsenses*, the whole place is this. τὰς ἐν παρθένιᾳ, &c. Those that continue in the state of *Virginitie*, honour yee as the Priests of *Christ*; τὰς ἐν μεμώτητι χήρας, ὡς θυσιαστήριον θεῶν, those which are *widowes* indeed, (in the Apostles language) or which <sup>(o)</sup> uphold their chastitie (as your selfe translates it) honour ye as the *Altars* of God. These are his words distinctly, and what find you here? Marry you say, some *knawish scholler* exscribed the passage for him to make sport withall : and that the *Altar* there intended becomes much better the upper end of his Table, than the upper end of his Church; a plaine widow-Altar; Which said, you bring in one of your young Schollers with a bawdy Epigramme, unfit to bee inserted into any booke of a serious Argument; but more unfit, to bee approved, allowed, and licenced, by any Ordinarie: But Sir, however you are pleased to make your selfe prophanely merry in these sacred matters, the place is plaine enough to prove an Altar; and more than so, a reverence due unto the Altar, in *Ignatius* time: the men of *Tarsus* being here advised to honor chaste and vertuous widowes, as they did *Gods Altar*. And for the widow that you wot of, if you have any speciall aime therein (as some think

(n) Hanc mensam Patres interdum etiam Altare vocant. Exercit. 6. A. 1.

(o) p. 108.

## Sect. 2.

(p) Tacit. Ann.  
lib. 14. prope  
finem.

(q) lib. 4. c. 20.

(r) p. 165.

(s) Appello  
Caesarem,  
p. 266.

(c) (aa) p. 46.

(d) p. 160.

think you have) shee may returne that answer to you, which once *Octavia's* Chamber-maid<sup>p</sup> gave to *Tigellinus*; which I had rather you should look for in the *Author*, than expect from me.

The place from <sup>q</sup> *Irenaeus*, by which he proved the Apostles to bee Priests, because they did *Deo & Altari servire*, attend the service of the Lord, and wait upon him at the *Altar*; you make<sup>r</sup> to be an *Allegory*, and no more than so: But Bishop *Montague* of *Chichester*, of whom the Doctor (as you bid him) will *thinke no shame to learne as long as hee lives*,<sup>s</sup> findes more matter in it, and saith that *Irenaeus*, lib. 4. c. 20. speaketh of the ministers of the new Testament, not of the old, that they doe *Deo & Altari deservire*: which is the very same that the Doctor said. Are not you *scitae scriptor*, a very proper squire, to quarrell with the exposition of a man, whose bookes you are not fit to carry? what may be further said out of *Irenaeus* for sacrifices, Priests, and Altars, wee have shewn you in the former Chapter. Next for *Tertullian*, the Doctor gave<sup>c</sup> you thence two places, one from his booke *de oratione*, *Si & ad aram Dei steteris*: the other out of that *de penitentia*, *Ad geniculari aris Dei*. Not to say any thing in this place of the *Stations* mentioned in the first of those two passages [ *nonne solemnior erit statio tua, Si & ad aram Dei steteris?* ] you answer first unto the first,<sup>d</sup> that by this *Ara Dei*, *Tertullian* in his *African* and affected stile meanes plainly the Lords Table. Why man, who ever doubted it? What saith the Doctour more than this? *Tertullian* (are not these his words?) hath the name of *Altar*, as a thing used and knowne in the Christian Church: as, *nonne solemnior erit statio tua, Si & ad aram Dei steteris?* what finde you there, but that



that the *Lords Table* in *Tertullian*s time, was called *Ara Dei*, *Gods Altar* ; you might have saved your labour, of running into *France* for my<sup>e</sup> Lord *du Plessis*, unlesse hee could have told you that *Tertullian* meant some other thing in his *Ara Dei* ; or that the name of *Altar* was not a thing then knowne and used in the *Christian Church*. *Tertullian* did indeed affect a litle of the *African*, in all his stile. But his said affectation doth appeare in nothing here, save that hee useth the word *Ara*, when as, in that proprietie of speech which generally was observed in *Christian Writers*, hee should have used the word *Altare*. Nor need you take such paines to adde some reason for your opinion, that there by *Ara Dei*, *Tertullian* plainely meaneth the *Lords Table* ; being a matter never questioned. And yet to shew your mighty reading, and that you have a great deale of the *Critick* in you : you fall into a tale of I know not what, that *Ara* in *Tertullian* doth not signifie an *Altar*, but any *hillock* or *advantage of ground*. Once in *Tertullian* so it signifieth, as in that *de Pallio*. And therefore must it here be *ara Dei*, at *Gods hillock*, or (as your selfe translate it after) the *rising of Almighty God* ? But herein you mistake the point extremely, as in all things else : The proper signification of the word, is *Altar*, as you may see in *Varro de lingua latina*, lib. 5. and *Isidore de Origin. lib. 15. c. 4.* used for a *banke* or *hillock* by a Metaphor onely, as in that *de Pallio*. So that to call the Table *ara*, onely because it was a kinde of *rising* above the pavement ; and to call banks or risings *aras*, because of that similitude they had to *Altars* : were to runne round in *circulo*, and borrow Metaphors from *metaphors, ad infinitum*. And yet you take away this Metaphor also, by telling us immediately, that

(c) As the Lord  
du Plessis doth  
acknowledge.  
p. 160.

## Sect. 2.

that *Tertullian* by alluding to the reservations from the *Heathen Altars*, doth call the Communion-Table *Ara Dei*, Gods Altar. Doth he so? That's well. You give as much in this, as one needs desire, that were not too insatiably covetous. How you mistake *Tertullian* in his *reservare & accipere*, we shall see hereafter.

(f) p. 162.

For the next place, *Adgeniculari aris Dei*, you tell us that it is runne out of the text; <sup>e</sup> and *adgeniculari charis Dei* put in steād thereof: the alteration being made by *Pamelius*, approved by all men else, besides this poore Doctor. Approved by all men else? most confidently said indeed, but most weakely proved. What thinke you of *Hospinian*, whose judgement you relie upon in other matters of this nature? *Meminit enim & Tertullianus adgeniculationis pœnitentium ad aras, in l. de pœnitentia*. So he, in his discourse *de origine Altarium*, published in the yeere 1603. What thinke you of *Laurentius Renatus de la Barre*, who reades it, as the Doctor doth; *Adgeniculari aris Dei*; And thereupon inferres, *Hic vides antiquitus, Altaria venerationi fuisse, quibus adgenicularentur*: By which (saith hee) you may perceive that anciently the *Altars* were had in reverence, and that the people kneeled before them? What think you of *Beatus Rhennanus*, who doth not only reade it *aris Dei*, and makes that inference thereupon, which out of him was taken by *de la Barre*: but brings a testimony from *S. Ambrose*, that in those ancient times they did *osculis quoque honorare*, honour the *Altars* with their kisses? What thinke you, finally, of *Stephanus Durantis*, which also reades it, *Aris Dei*, lib. *de Ritib. Eccl. 1. cap. 13*? You see Sir, here are some besides the poore Doctor that approve of the ancient reading: and for your new readings, as many times they

they have their uses, so other whiles they make an Author speake what hee never meant: the liberty of *correcting* and *criticizing* being growne so high, and that of *falsifying* (you know it by your selfe) so universall; that the old *Copies* may bee thought to be the truest: And I am partly in these matters of old *Timons* minde, who being asked by *Aratus* how hee might get a perfect Copie of *Homers* Workes, returned this answer, that hee should looke abroad for one of the old *Editions*, and not looke after those of the new *corrections*: εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐντύχαιοι, ἢ μὴ τοῖς ἡδὴ διωφθαρμένοις. You see the Doctors are divided, and that both Readings have their Patrons, and some that lived since the old reading was cast out of the Text <sup>h</sup> by *Pamelius*, have not for all that taken up his *Charis Dei*; much lesse *opposed* the old, as you idly dreame. As for your fally on the Author of the *Latine determination*, which you speake of, p. 163. the *Pocket-Author*, as you call him, *sicut tuus est mos*, according to your wonted fashion of casting dirt on all you meet with; I leave him to himselfe; it concernes not mee: *Ætatem habet*, hee is of age to doe you reason, as well in this, as in that other quarrell which you have against him, and which you fall upon unseasonably, but that you love to be in action, p. 192. All that I meane to doe, is to divide the winde and Sunne betweene you, and see faire play on both sides, if you should chance to enter the lists about it.

(h) *Opposed by all learned men that have lived, since Pamelius time. p. 165.*

And so wee will proceed unto S. *Cyprian*, of whom the Doctor told you in his *Coal from the Altar*, that in his *Ep. ad Epictetum*, he plainly calls it *Altare Dei*, Gods Altar. But there, say you, "he meanes by *Altar*, *Stipes*, *oblaciones*, *lucra*, the contributions, offerings, and all

(t) p. 46.

(u) p. 165.



## Sect. 2.

(x) C, pr. Ep.  
li. i. ep. 7.

*all advantages belonging to the mans Bishoprick whom they had suspended.* This you affirme indeed, but with as little prooffe, as truth. The words are plainly otherwise, but that you have an itch that will never leave you, to make your *Authors* speake what they never meant. Now thus stood the case: One *\*Fortunatianus* having Apostated in the time of persecution, and thereupon being deprived of his Bishoprick, would enter on his charge againe without more adoe, not being reconciled unto the Church. This the good Father there complains of, that he should dare to enter on the Priesthood, which he had betrayed, *Quasi post aras Diaboli, accedere ad aras Dei fas sit*, as if it were a thing of nothing to come immediately from the *Devils Altars* to the *Altar of God*. Is this to talke of *offerings, contributions, and matters of profit*? After indeed, hee mentioneth *Stipes & Oblationes*, but neither in this very case, nor any thing unto this purpose; which you know well enough, though contrary unto your knowledge, you bring in those words to stop a gappe withall, and for no use else. That in the eighth Epistle, *unum Altare, & unum Sacerdotium*, doth signifie, you say, the *summe and substance of the Gospell*; why doe you not make use of the same construction for the *ἐν ὁμοιασμῷ πᾶσι τῇ ἐκκλησίᾳ* in *Ignatius*, before remembred, rather than runne as farre as *Ephesus* for a bald device, to blinde the lustre of the place? Both places intimate this onely, that in *one Church*, there was not, in those early dayes, above *one Altar*; and may bee serviceable as others of this nature are, against the *Pluralitie of Masses* in the Church of *Rome*; many of which you have in Bishop *Jewell*, Art. 13. ¶ 6. But that it should be thence concluded,

cluded, that there *S. Cyprian* onely means *the summe and substance of the Gospell*; is to make *aliquid ex nihilo*, so it serve your purpose: Or if it could bee thence collected, it could not but be much unto the honour of the *Altar*, and the *Priesthood* both, that those two words should comprehend the whole bodie of religion, and yet the *Priesthood* and the *Altar* might stand well enough for all that collection. Nor need wee feare, that following this Interpretation, The *Pope-dome* would be set up and erected in every *Parish Church* in England, because forsooth the Father speaks of *una Cathedra* in the words before: Saith not *Ignatius*, *ἐκ τῆς ἐκκλησίας, ὁ μόνος Ἐπίσκοπος*, one onely Bishop in a Church, as before was said. Neither of them I know endeavoured to advance the *Pope-dome*, but, that for the avoiding of *schismes* and *divisions* there ought to bee one Bishop onely within one Diocese; whereof see Bishop *Jewel* *passim*, in that of the *Supremacy*: And as one Bishop, so one *Priesthood*, and one *Altar* onely in each Church, on the selfsame reason. The like may bee replied to your evasion from *S. Cyprians* meaning in his ninth Epistle, of which you tell us, as before, that hee meanes there by *Altar* the *Ministeriall functions and offices*. If so, it were but *pars pro toto*, the chiefest and most excellent part of the whole Ministerie put for all the rest. But are you sure of what you say? are you sure of any thing? Saint *Cyprian* speakes five times of *Altars* in that one Epistle, four times of *Sacrifices* and *Altars*: Thinke you hee meanes in every place the *Ministeriall functions and offices*? What say you then to this? *Neque enim meretur nominari ad Altare Dei in Sacerdotum prece, qui ab Altare sacerdotes avocare voluit*: What signifieth *Altare* in the first place thinke you? What?

(z) Ibid.

(a) Article.

(b) cited in the Coal. p. 46.



Sect. 2. ~~the materiall altar, of the Priestly function~~: However you may wrest this meaning in the later classe, to the *Priestly function*, yet in the first you cannot possibly give him any other meaning, than that the *Priests* officiated at the *Real and materiall Altar*. For that we desire better with the Fathers; and let them speake their mindes, according to the liberty of these most pure and pious times, without those base disguises which you put upon them, onely to blinde your readers eyes, and abuse Antiquities.

Thus have I given you a briefe view in these two last Chapters, of the chiefe point in controversie, betweene the Doctor and yourselfe; and hunted you as well as my poore wits would serve me, out of all your starting holes. *Altars, and Priests, and Sacrifices* being *Relatives*, as you say your selfe, I have layed down in the first place the Orthodox and ancient doctrine of the Church, concerning *Sacrifice*; followed it in the way of an *historicall narration*, from *Abel* downe to *Noah*, from him to *Moses*, from *Moses* to *Christ*, who instituted, as *S. Irenaeus* hath it, the new sacrifice of the new Testament; *novam oblationem novi Testamenti*, in this Fathers language. This sacrifice thus instituted by our Lord and Saviour, the Church received from the Apostles, and offers it accordingly to the Lord our God, throughout the habitable world: the passage and descent whereof from the Apostles times, untill *S. Austins*, wee have traced and followed. And wee have also found, that from the first times to the last, there was no sacrifice performed without *Priests*, and *Altars*, excepting those *spirituall Sacrifices*, which every man is bound to offer, in what place soever. All which, both *Altars, Priests, and sacrifice*, we have discovered

(c) Quam ab  
Apostolis Ec-  
clesiae accipi-  
ens, in univer-  
so mundo of-  
fert Deo. Lib. 4.  
cap. 32.



covered to you in the Church of England, out of the publick monuments and Records thereof, and that so answerably unto the *Patternes of Antiquitie*, as if it had beene rather ~~concocted~~ *by the ancient Fathers*, than the ~~late Reformation~~ *Myself* have cleared up those mists, which you endeavoured to cast upon the ancient Writers, that so your Readers might not see the true intent and meaning of those passages, w<sup>ch</sup> concern this Argument; those most especially whereby you would perswade weake men, such as are bound to take your word without further search, that in the Primitive Church, there was neither *Altar*, *Priest*, nor *Sacrifice*, truly and properly so called: which what a ruine and confusion it would bring in the Church of God, taking away all outward worship, enabling every man to the *Priestly* function, robbing the Church of all the reverence due unto it; no man knowes better than your selfe, who have endeavoured to promote that doctrine for this purpose onely, that you may be cryed up, and honoured as the *Grand Patron* and defender of mens *Christian libertie*. Finally, I have answered unto all those *Cavils* and exceptions w<sup>ch</sup> you had made against the *Allegations* and *Authorities* pressed and produced by the *Doctor* against the *Writer* of the *Letter* to the *Vicar* of *Grantham*; and left him *peru quo*, in the same case wherein you found him, all your assaults and stratagems of fraud and falshood notwithstanding. But this in reference onely to the thing it selfe, that the Church had *Altars* in those early and dawning dayes of Christianity; we will next looke upon the place and situation of them, what you say to that.

## CHAR. VII.

**Of Churches, and the fashion of them; and of the usuall place allotted in the Church for the holy Altar.**

Places appointed for Divine worship amongst the Patriarchs, Jewes, and Gentiles. The various customs and estate of the Christian Church, and that the Churches were according unto those estates. What was the meaning of the Apologeticks, when they denied the having of Temples in the Church of Christ. The Minister of Linc. stops the mouth of Minutius Felix, and falsifieth Arnobius. Altars how situated in the troublesome and persecuted times of Christianity. The usuall forme of Churches, and distinct parts and places of them in the Primitive times. That in those times the Altar stood not in the body of the Church, as is supposed by the Minister of Linc. Six reasons for the standing of the Altars at the upper end of the Quire or Chancell in the dayes of old. Of Ecclesiasticall traditions, and the authority thereof. The Church of England constant to the practice of the former times. The Minister of Linc. tells a Winter tale about the standing of an Altar in the Cathedral Church of Dover. The meaning of the Rubrick in the Common-prayer-booke, about the placing of the Table in Communion times; as also of the 82 Canon of the Church of England.

**I**T is well noted by our incomparable Hooker, "That solemn duties of publick service to bee done unto God, must have their places set and prepared in such sort, as becometh actions of that regard. Which layed for his foundation, he thus builds upon it, "that Adam, "even during the space of his small continuance, in "Paradise,

"Paradise, had where to present himselfe before the  
 "Lord, *Gen. 3. 8.* that *Adams* sonnes had out of Para-  
 "dise in like sort, whither to bring their Sacrifices,  
 " *Gen. 4. 3.* that the *Patriarchs* used *Altars*, and *Moun-*  
 " *taines*, and *Groves* to the self-same purpose, *Gen. 13.*  
 " *4. & 22. 1. & 21. 33.* that in the wildernesse, when as  
 "the people of God had themselves no settled habita-  
 "tion, yet were they then commanded by God to  
 "make a moveable Tabernacle; and finally, that the  
 "like charge was given them against the time that they  
 "should come to settle themselves in the Land, which  
 "had beene promised to their Fathers. Nature infor-  
 med them in the *maine*, that proper and peculiar pla-  
 ces were to bee set apart to Gods publick worship,  
 and God himselfe informed them in the *circumstance*  
 thereof, for the forme and fashion, both when the  
 Church was moveable, and when after settled. The  
*Tabernacle* fashioned by his direction, was a moveable  
*Temple*; the *Temple* fashioned by that patterne, was a  
 settled Tabernacle. Each of them had their *Courts*,  
 their *Sanctum*, and their *Sanctum Sanctorum*, accor-  
 ding to the severall Ministeries by the Law required:  
 which distribution stood in force, as long as there was  
 any *Temple* so to be distributed, and any Ministeries in  
 the same to be performed. A *Temple*, whilest it stood,  
 of most rich magnificence; *immensa opulentia Templum*,  
 as <sup>b</sup> *Tacitus* most truly called it; and such as *Titus* labo-  
 red to preserve with all might and cunning, at the de-  
 struction of the Citie; knowing right well, *Ρωμαίων*  
*ἰσοφθα τὴν βλάβην*, <sup>c</sup> that the subversion of it would  
 redound unto the losse and prejudice of the *Romane*  
 Empire. A *Temple* on the which the people of the  
*Ierxes* had severally bestowed their costly offerings, as  
 E e 3 occasion

(b) Hist. lib. 5.

(c) Joseph. Hist. de bellis Iuda-  
orum.



## Sect. 2.

(d) Antiq. Iud.  
lib. 13. cap. 6.

(c) Alex. ab  
Alex. li. 2. c. 22.

(f) Id 2. c. 14. &  
lib. 6. cap. 11.

(g) Æneid. l. 1.

(h) Vbicunque  
lucum ponit,  
sequitur etiam  
consecratio.

(i) Pharsal. l. 1.

(k) Vnde & iis  
nomen, ἀ  
δῶς.  
Pun. lib. 16.

occasion was: and to the which the Kings of *Asia*,  
<sup>d</sup> πάντες οἱ τῆς Ἀσίας βασιλεῖς, as *Iosephus* tells us, had  
sent both many and those royall and magnificent pre-  
sents, in testimonie of their service to the God of *Is-  
rael*. Nor was it otherwise with the *Gentiles*, than  
with Gods owne people. At first they worshipped  
their Gods *sub dio*, in the open aire: the *Grecians* sa-  
crificing unto *Æsculapius* on the mountaine tops, as  
the *Bitynians* did unto all their deities.

Now as they had their *high places*, their *montium ca-  
cumina*, as mine Authour calls them; so had they  
groves also as the *Patriarchs* had; and sacrificed unto  
their Gods under *woods* and *trees*. <sup>f</sup>The grove of  
*Hercules* neere *Athens*, and that of *Vesta* neere mount  
*Palatine*, were very famous in old times. Some  
such there was in *Carthage* whereof *Virgil* <sup>g</sup> speaks,  
*Lucus in urbe fuit mediâ, letissimus umbra*. And *Ser-  
vius* notes <sup>h</sup> upon the place, that *Virgil* never speakes  
of *groves*, but you must take them to bee consecrated;  
and *nunquam sine religione*, in his Scholia on the third  
of the *Æneids*. So *Lucan* tells us of the *Druydes*, <sup>i</sup> *Ne-  
mora alta remotis incolitis Lucis*, that they delighted  
most in *high woods*, and private *groves*: the *Oake* being  
principally affected by them, whence <sup>k</sup> they had their  
name. But when the Lord had fixed his people in the  
Land of *Canaan*, and given them leave to build a *Tem-  
ple* to his name: that grant was forthwith apprehen-  
ded by the *Gentiles* also, in their magnificent structures  
of the selfe same kinde. The forme and distribution  
generally the same with that of *Salomons*: the Tem-  
ples of the *Gentiles* being divided into three parts al-  
so; *viz.* the Courts or *Areas*, the body of the same  
which they called *Basilicas*, and last of all their *Adyta*,  
or

or *Penetralia*. The *Areas* of their Temples, the *Porticos*, and the *Nave* or bodie of them, were suffered to be used sometimes for walking, conference, and such *civill* busineses: but for their *Adyta*,<sup>m</sup> they were conceived to be ἀθέαλα & ἀψαυσίμενα, not to be looked into or touched, but by the *Priests*. These Ἀδύα, the Latines generally called *Penetralia*, as before was said: *Cæsar*,<sup>n</sup> *occulta & remota Templi*, the hidden and remote parts of the Temple; and addes withall *quo præter sacerdotes adire fas non est*, that it was lawfull unto none besides the *Priests* to goe into them. Finally, for the costly offerings bestowed upon them, and those rich presents which occasionally had been sent unto them: take once for all, that Temple of *Apollo* in *Delphos*, whereof the Historian<sup>o</sup> thus informes us. *Multa ibi & opulenta Regum populorumq; visuntur munera, quæque magnificentia sui, reddentium vota gratam voluntatem, & deorum responsa manifestant.*

Thus also was it with the Christians in the *Primitive* times, compelled too often, to hold their meetings and assemblies, as Bishop *Jewell* rightly notes it, in *vacant places, in woods and forrests, and caves under the ground*. And after as by sufferance or by speciall favour, they were permitted to build them *Oratories*, for the publick use: they neither built them in such sumptuous manner, as might have drawne upon them the Common envie of the *Gentiles*; or furnished them in such rich sort as might have been a burden to themselves in their poore estate. But when the Church was settled, and had got the better hand of her cruell enemies; *Temples* in all parts were erected: the whole world seeming to exult that opportunity was given to poure out its treasures to so good a purpose. To these

## Cap. 7.

(l) *Rofinus Aut. Rom. l. 2. c. 2.*

(m) *Iul. Pollux lib. 2. c. 1. n. 8.*

(n) *Bell. civilis lib. 3.*

(o) *Iustin. hist. lib. 24.*

## Sect. 2.

(p) in vit. Calisti.

(q) I. Cor. II, 22

(r) de Invent.  
sorum, l. 5. c. 6.

three periods, we may reduce what ever is to be observed in the present businesse. Touching the first, it is that we are told by *Platina*, <sup>p</sup>*Occulta esse omnia, & sacella potius atque etiam abdita, & plerumque subterranea.* Churches they had, places designed and set apart for their holy exercises; but poore and meane, and almost hidden from mens eyes, agreeable unto the present state in the which they were. However being destinate to those holy uses, they were not suffered to bee defiled and abused by prophane employments. That of *S. Paul*, <sup>q</sup>*Have yee not Houses to eat and drinke in*, discovers manifestly that there was a difference to be made between house and house, between Gods house and mans, the places of religious and civill meetings. Now as there was a difference between house and house; so in the selfe same house, there was a difference between place and place: that which was separated for the *Priest* and the *holy Sacrament*, not being to bee pressed into by the Common people. And of the people there were some that might approach more neere to the holy places, than the others could: which is a thing so knowne, that no man which pretends to learning did ever doubt it. The second period was when the Church had rest, what times the *Christians* set themselves to build them Churches: Churches, I meane, avowed for such, and publickly frequented for religious meetings, visible as well unto the *Gentiles* as unto the *faithfull*, and well knowne to be so. The first observed by *Polydor Virgil*, <sup>r</sup>to have been publickly avowed in *Rome*, being that of *thermæ Novæ in vico Patritio*, consecrated by Pope *Pius* the first, *An. 150.* or thereabouts, by the name of *S. Prudentiane*. Another Church (but somewhat after

ter



ter this) doth *Platina* remember 'to have been built by Pope *Calixtus*, in regione *Translyberina*, and dedicated by the name of the *Blessed Virgin*. But for a general view of their works of this kind, we may best take it from *Eusebius*, ' who speaking of the calme that was between the ninth and tenth persecutions, informes us of the *Christians*, that not content with those *small Churches* which before they had, they built them *fairer*, and *more large*, in every citie. But take his owne words with you for your more assurance. Μηδ' αὖτως τοῖς πάλαι οἰκοδομήσασιν ἀρχόμενοι, εὐρείας εἰς πλάτος ἀναπάσας τὰς πόλεις ἐκ θεμελίων αἰσίων ἐκκλησίας. Where you may also see, that they had Churches (προκαταλήπια, as before hee calls them) in the former times, but *meane* and *small*, agreeable unto those miserable and calamitous dayes. Nor was it long before those Churches built so lately, <sup>u</sup> were all againe demolished by *Dioclesian*; and so continued till the time of the Emperour *Constantine*: what time being raised more beautifully, than before they had beene; they were set out and furnished with all costly furnitures. So that when *Julian* was in state, who next but one succeeded *Constantine* in the *Roman* empire, and that the treasures of the Church were made a pray unto the spoiler: *Felix* the *Proconsul* <sup>x</sup> could not chuse but breake out into this expression, Ἰδὲ ἐν ποίοις χεῖρασι ὑπερλήϊται ὁ Μαρίας υἱός, behold in what rich utensiles they doe administer to the Sonne of *Marie*. Nor was it ever thought till now, in these later dayes, that God created such and so many glorious things, to be served only with the basest.

This ground-work laied, we may the better see what wee have to say to those objections, which are and

Cap. 7.

(f) in vita Calixti.

(t) Hist. Eccl. lib. 8. cap. 1.

(u) Ibid. cap. 2.

(x) Theodor. hist. eccl. l. 3. c. 11.

## Sect. 2.

and have been made out of the *Apolegeticks* of those times, to prove that in those early daies of Christianity there were no Churches. And this I will the rather do, because the Authors which you have produced against the being of Altars in the Christians Churches, conclude aswell, that then they had no Churches for religious uses: which being examined in this place, will more cleerely manifest what kinde of Altars, and what kinde of Churches, were then enquired of by the *Gentiles*, and in what sence the having of them was denied by the Christian writers. Now they that gave the hint unto this surmise, lived either in the heat of persecution, when as the faithfull were dispersed, and neither durst or could be suffered to meet in publick: or else considering that their Churches were but mean and poore, they did not use to call them *Temples*; as did the *Gentiles* those magnificent and stately structures, which had been consecrated to their Idols. When therefore they were challenged by the *Gentiles* to render an accompt of their religion; and were demanded why they had no *Altars*: they were interrogated also why they had no *Churches*. Not any of those Authors which you have produced, but speak of one as well as the other: the objection being made of both, and the answer unto both set down accordingly. *Origen* mentions *veus*, as well as *Coyns*. *Minutius Felix*, hath his *Templa nulla*; with his *Aras nullas*: and of *Arnobius* it was asked, *cur neque sacras aedes venerationis ad officia construamus*; as well as *non Altaria fabricemus*. In the reporting of which Authors you leave out whatsoever doth relate to not having Churches; as if the *Quare* only were of not having *Altars* in those Churches, and therefore

(a) Contr.  
Gent. lib. 6. in  
initio.

therefore cut *Minutius* off at *cui nullas aras*, not suffering him to come forth with his *Templa nulla*. As for *Arnobius*, you deale worse with him, than with *Minutius*, and make the *Gentiles* put the question, <sup>(b)</sup> why they (the Christians) built no Altars, *venerati-* <sup>(b) p. 156.</sup>  
*onis ad officia*, to officiate upon in any kind of divine worship: when as the question was not why they had no *Altars* to officiate on; but why they had no *Churches* to officiate in. Is this faire dealing think you, in a great Professour?

Then for the Answers to these Cavils, in case they must be understood *simply and absolutely*, <sup>(c)</sup> as you please to say in the case of *Altars*: then will it follow thereupon, not only that they had no *Churches*, but that they ought to have none neither. You grant your selfe, that there were *Altars in the Church in Tertullians time*; and *Churches* you must also grant, because you finde it in *Tertullian*, who makes mention of them, lib. <sup>(d)</sup> *de Idol. c. 7. ad uxorem l. 2. cap. 9. de veland. virg. cap. 3. & 13.* and also in his book *de Corona militis*, which makes it plain, that whereas *Origen* and *Minutius Felix* lived both after him, and yet reply unto the *Quere* of the *Gentiles*, that they had neither *Temples*, nor *Altars*: it must be understood, not *absolutely and simply*, as you simply say, as if they had no *Churches*, or no *Altars* in them; but with relation to those *Temples*, and those *Altars*, which were so honoured by the *Gentiles*. The like is also to bee said unto *Arnobius*, who living in those very times which *Eusebius* speaks of, wherein the *Christians* did inlarge their *Churches*, and publick *Oratories*; cannot bee understood so *absolutely and simply*, as you and <sup>(e)</sup> your *Haraldus* conceive he may; but only in that qualified sence before remembered. <sup>(e) Potest intelligi simpliciter, quod nulla haberent simpliciter. Harald. in marg. 156.</sup>

*Churches*



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*Churches* they had for sacred and religious meetings, but no such stately and magnificent structures as were erected by the *Gentiles*, to be the locall habitation of their severall Idols. And they had *Altars* too for that *mysticall Sacrifice*, which had beene constantly continued in the Church of God; but no such *Altars* as the *Gentiles* had, and enquired after, which were for bloody sacrifices of Sheep and Oxen. And this you might have seen in *Arnobius* also, but that you use to wink when you meet with any thing you would not willingly observe. For presently on this, *quod non Altaria fabricemus, non aras*, he addes these words, *non caesorum sanguinem animantium demus*: which cleere-ly shewes what *Altars* they were said to want by the Inquisitors.

Thus having found that in the primitive times the Christians had their Churches, and in them their Altars, our next iuquirie must be this, how, and in what particular place those *Altars* were disposed of in the Churches. For that they had some proper and peculiar place, is not a matter to be doubted. Not that I think the *Altars* were so fixed at first, that there was no removing of them if occasion was; but that there was some certain place allotted to them, which was reserved for the *Priest*, and the Administration of the *Eucharist*: out of which place they were not to be moved, unlesse they were quite moved out of the Church, as sometimes it hapned. For that they were not fixed at first may be well collected from the condition of the Church, which was then still in motion, and unsetled, the winds of persecution beating as they did, so fierce upon it. Nor were the *Altars* only moveable in those first daies, but also portable: and purposely

purposely made moveable, that they might be portable, according to the qualitie of the times. And if we may relie upon *Gabriel Biel*, as in this case I think wee may, he tels us of a Table, or Altar, (*Altare ligneum* in his language) <sup>f</sup> whereat the Popes of *Rome* did use to celebrate the Sacrament : which was removed by the Priests from place to place, *ubicunque episcopus Romanus latuerit*, where ever the then *Roman* Bishops did retire themselves in times of danger. Then for the situation of them, whether towards the East, or West, or any other part of the heavenly bodies, if *Walafridus Strabo* may be credited ; there was no certaintie thereof in the said times neither : the *Altars* or *Communion Tables* being sometimes disposed of <sup>g</sup> in *diversas plagas*, East, West, North, or South ; and that as there he tels us, *propter aliquam locorum opportunitatem*, according to the qualitie and conveniencie of the place it selfe. Indeed it was not possible, as the times then were, that it should be otherwise. For holding their assemblies, as before we told you, in *private houses*, in *dennes*, and *cavernes underground*, they were to make a vertue of necessity, and suit themselves according to the qualirie of the place, considering that they could not suit the place to their own desires. But this held only for a time : no longer than the faithfull were in those extremities, and put unto their shifts, as wee use to say. For after when they were permitted, either on sufferance, or by speciall favour, to fit their Churches to their minds, they contrived them so, that in their prayers and addresse to Almighty God, they turned themselves unto the East. The Author of the Questions and Answers *ad Orthodoxos* ascribed to *Iustine*, affirmes that in his time

(f) v. Hospi.  
de orig. *Altar*  
cap. 6.

(g) de rebus  
Eccles. cap. 4.

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(f) v. Hospi.  
de orig. *Altar*  
cap. 6.

(g) de rebus  
Eccles. cap. 4.

Sec. 2.

(h) qu. 118.

(i) Apologet.  
Cap. 16.(i) de rebus  
Eccl. Cap. 4.(k) Baron.  
Ann. Anno. 57.

time the Christians offered up their hymnes and orisons to God, fixing their eyes πρὸς τὸ ἡλιακὸν κλίμα, towards or on the eastern parts: and faith withall, that they received this usage παρὰ τῶν ἁγίων ἀποστόλων, from the holy Apostles. And sure I am, that in *Tertullian's* time the Christians were accused of worshipping the Sunne: for which there was no other ground, but that they turned unto the East in the times of prayer. *Inde suspicio quod innotuerit nos ad Orientis regionem precari*, as he there informs us. Which being so, it is not to be thought but that the Churches were contrived and built accordingly, fit to the posture of the people in the times of prayer. Not that they were not built in any place, at any time, in any other form or fashion, but that it was thus generally, and for the most part, ἐν τῷ πολυ, in all parts of Christendome, from those times downwards. And so it is resolved by *Walfridus Strabo*, *usus frequentior est in Orientem orantes converti, & pluralitatem ecclesiarum maximam eo tenore constitui.*

For further prooffe of which, let us but look upon the formes of our antient Churches, and wee shall finde that generally they are built in one uniforme fashion: which fashion questionlesse was borrowed from the pattern of the first Churches erected in the primitive times. *Baronius* tels us of some Churches in his time standing, *quæ temporibus Constantini fuerunt à fundamentis extractæ*, which had beene built from the foundation, in the time of *Constantine*: and differed nothing in the forme, either for situation or distinction, from those which have beene since erected. And we may probably conclude with him, that those then built were built according to the forme of those which were demolished not long before, in the time of



of Diocletians furie: *cum eadem in iis officia essent ob-*  
*cuncta, exercenda functiones, ac mysteria consummanda;*  
 the selfe same Offices, functions, and mysteries, being  
 to be performed in them both alike. Now for perfor-  
 mance of these functions, offices, and mysteries, the  
 Churches were divided into severall parts: two of  
 the which are most considerable in our present busi-  
 nesse. Of these the greater was called *ναός*, the nave  
 or *body* of the Church; the other *ἱεράριον*, which we  
 call the *Quire*, or *Chancell*: the *body* for the most  
 part, standing towards the *West*: the *Quire* or *Chan-*  
*cell* towards the *East*. And howsoever it was and might  
 bee otherwise in some few particulars; yet it was  
*usitatio mos*, the generall usage of the Church, <sup>(1)</sup> as Epist. 12.  
*Paulinus* hath it, to place the *Quire* or *Chancell* in the  
 Eastern part. Within the body of the Church, they  
 had their *Auditorium*, their place for reading of the  
*Scripture*, and so much of the publick Offices, as might  
 be heard by those whom they called *Catechumeni*, that  
 were instructed in the faith, and not as yet admitted  
 unto the Sacrament of *Baptisme*. The *Quire* or *Chan-*  
*cell* set apart for the performance of those rites, in  
 which they placed the greatest mysterie of their pro-  
 fession, which was the Sacrament of the bodie and  
 bloud of our Lord and Saviour: A difference or di-  
 stinction not took up in the latter times, but such as  
 may plead strongly for as much antiquitie as any other  
 custome in the Church besides; and in the which  
 they were directed as well by Gods command, as by  
 naturall reason. For in the *Tabernacle* built by Gods  
 owne appointment, and fashioned by his owne directi-  
 on, there was a *Sanctum sanctorum*, a place more holy  
 than the rest; selected by the Lord for the most excel-  
 lent



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lent part of the *Jewish* ceremonie, which was the expiating of his people. For which, if God thought fit that there should be a proper and selected place, and that the same should be secluded from all other use; the *Christians* by the selfe same warrant might in their Churches have a *Sanctum Sanctorum* also, for the commemorating of that expiation, which was in fact made for us by our Lord and Saviour. Besides, the Gentiles, had in their severall temples, their *Adyta*, or *Penetralia*, as before was said: wherein their greatest mysteries were performed and celebrated. *Tota in Adytis divinitas*, <sup>m</sup> saith *Tertullian* of them. In those they placed their deities, and in those their *Altars*. *Excessere omnes, Adytis arisque relictis, Dii quibus imperium hoc steterat*, <sup>n</sup> as the Poet hath it: which cleerly shewes their *Altars* were disposed of in their inmost *Adyta*. And should you say that by this reason, the distribution of our Churches into a *body* and a *Chancell*, would savour too much either of the *Jew* or *Gentile*, you might betray your folly, but not hurt the cause. For there's no question to be made but many *Temples* of the *Gentiles* were, without any alteration of the *Fabrick*, converted into *Christian* Churches. Nor can you shew a reason for it, why it should be more stood upon, as the times then were, to build new *Churches* of that fashion which the *Gentiles* used; than to use those very *Churches* which the *Gentiles* built. And for conformitie with the *Jewes*, you finde that answered to your hand by a <sup>o</sup> judicious *Divine* indeed, who counts it no lesse grievous fault, for any King to build his house according to the modell of *Salomons palace*; than for the *Christians* in contriving of their Churches, to have an eye upon the fabrick of *K. Salomons Temple*.

Now

(m) adv. Valent. cap. 2.

(n) Virgil. Æneid.

(o) Hooker. l. 5

Now where it is affirmed in the Bishops letter, that  
 anciently the *Communion-Tables* stood in the midst of  
 the Church; and for the prooffe thereof, the Vicar was  
 referred to Bishop *Iewel*: before we come to an exa-  
 mination of the proofes there offered, we wil propose  
 some reasons why it could not bee so. And first wee  
 find it granted by that Reverend Prelat, Bishop *Iewel*,  
 that wheresoever the *Altar* stood, " it was divided  
 " with railles from the rest, whereof it was called *Can-*  
 " *celli*, a Chancell, and commonly of the Greeks *Presby-*  
 " *terium*, for that it was a place specially appointed unto  
 " the *Priests* and *Ministers*, and shut up from all others,  
 " for disturbing the holy Ministerie: Which given  
 for granted we proceed, and will shew some reasons  
 and authorities that the said *Chancell* or *Presbyterie*  
 was not, as hee conceiveth, in the middle of the  
 Church, but a distinct part and member of it, at one  
 end thereof; and yet I would not have you thinke, but  
 that I hold as reverend an opinion of Bishop *Iewel*, as  
 you, or any other, be hee who hee will. My first au-  
 thority shall be taken from the instance of, and in the  
 Emperour *Theodosius*, which himselfe there makes.  
 The Emperour *Theodosius* having beene long prohibi-  
 ted the Church, upon that great and rash Massacre of  
 the *Thessalonians*, and afterwards admitted to com-  
 municatē: at his first entrance in the Church, casts  
 himselfe downe upon the Pavement. After, the *Offer-*  
*tory* comming on, τὸν ἀνακτόρον ἐπέειν, hee went into  
 the *Sanctuarie*; and having made his offering, εἰς δὲ τὸν να-  
 ρὲ τὰς κυκλίσας μεμύμενα, continued still with-  
 in the same, neare the partition or *Cancelli*: Which  
 being noted by Saint *Ambrose*, hee signified unto him  
 by his Deacon, τὰ εἰς δὲ τὸν ναὸν τοῖς ἱεροῦ βαρὰ, that  
 those

(p) Theodor.  
 hist. Eccles. l. 5.  
 c. 17.

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(q) lib. 7. c. 25.

those *Inferiours* parts were only proper to the Priests, and to no man else. Now that which in *Theodoret* is called τὰ ἱερά, in *Sozomen* is called τὸ ἱεράτεον, the Quire or *Chancell*, who addes withall, that in *Constantinople* the Emperour had his seat in the said ἱεράτεον, during the celebrating of the holy Sacrament; that so some difference might bee made betwixt himselfe and common persons. But this being not the use in *Millaine*, Saint *Ambrose* allotted him a place ἐν ἐκκλησίᾳ, within the body of the Church, πρὸ τῶν ἀρυσάτων τῷ ἱερατεῖ, immediately before the barres that severed the Church and *Chancell*. And this hee did, that so the Emperour might have place before the people, as had the *Priests* before the Emperour. This cleerly shewes, that the *Presbyterium*, or *Chancell*, was not in the middle of the Church, but was distinct and severed from it at one end or other; for otherwise how could the Emperour have a place betweene the people and the *Priests*, before the *Chancell* or *Cancelli*; in case the *Chancell* stood in the very midst of the Church, and all the people round about it. My second reason shall be taken from a like storie of *Numerianus*, one of the sons of the Emperour *Carus*, who comming into the Church at *Antioch*, wherof Saint *Babylas* was Bishop, and having a desire to behold their mysteries, *quasi per transfennam*, privily, as if peeping through a Lattice, was presently rebuked by the Bishop for the said attempt. Now had the *Quire* or *Chancell* stood in the middle of the Church, and onely railed about, so that every man might see what was done within; *Numerianus* needed not to have peeped as through a Lattice to behold their doings: for being once within, it was no difficultie to discern what they were about.

Thirdly,

(r) Nicephorus  
lib. 6. c. 33.



Thirdly, it may bee proved from that which was before related from *Baronius*, who tels us of some Churches standing in his dayes, which had beene founded in the time of the Emperour *Constantine*, and differed nothing in their form, either for situation, or distinction, from those since erected. And fourthly, from the description of the stately Temple of *S. Sophia*, built by *Iustinian* the Emperour: of which *Procopius* doth informe us<sup>f</sup>, that the Quire or *Chancell*, wherein the holy mysteries were celebrated, did stand directly to the East: For having before described the Nave or body of the Temple, both for length and bredth, he addes, *Ea autem que ad solem Orientem vergunt, ubi Deo sacra peraguntur, hoc modo edificata sunt*; which hee goes forwards to describe: but what need more be said, than you say your selfe, who have so fairly, for this point, slipped your owne neck out of the *Collar*, and left your L. the Bishop in the lurch? For wheras he refers the *Vicar* unto Bishop *Iewell*, to see how long *Communion-tables* have stood in the middle of the Church: you put it to the question<sup>e</sup>, whether it bee such a new thing in *Israel*, that the *Tables* heretofore, and the high *Altars* afterwards did stand in the midst of the Church or *Chancell*. The middle of the Church or *Chancell*, is not the middle of the Church; and so you bid good night at once to both the Bishops. The *Altar* then stood not in the body of the Church, but in the *Chancell*, which was the first thing to bee cleared.

(s) de Aedificiis  
Iustin. lib. 1.

(t) p. 218.

Next, that the *Altar* or *Lords Table* was placed in the upper end of the Quire or *Chancell*, may be made evident by many plaine and pregnant reasons, which we will marshall *ascendendo*, from this time upwards. And first, it may be proved from the generall usage at

Sect. 2. this time in the Church of *Rome*; which in those outward formes, no doubt, relates unto the use and practice of the Ancients: For why should wee conceive, that keeping still the ancient fashion in the contriving of their Churches; they would desert the ancient fashion in the disposing of their *Altars*. Conceive mee, that it was thus generally, and for the most part, as you report mee very rightly, p. 40. & ἐν τῷ πολὺ, as before I said. Secondly, from the words of *Walafridus Strabo*, where hee<sup>u</sup> informes us, that in Saint *Peter's* Church in *Rome*, *Altaria non tantum in Orientem, sed etiam in alias partes esse distributa*; The *Altars* stood not onely towards the East, but in other places: and this he make to be a particular case, differing from the generall usage. The like to which may bee observed in his instances of the *Pantheon* in *Rome*, and that built by *Helena* in *Hierusalem*, being both round; as also that he seemeth to apologize for them, who *propter aliquam locorum opportunitatem*, were faine to set their *Altars* otherwise than the custome of the Church permitted. Now *Walafridus Strabo* dyed, as your selfe accompts it<sup>x</sup>, *Anno* 846. or thereabouts. Thirdly, from the division of the Quires themselves, in which did first accurre the Stalls or seats appointed generally for the Clergie; next above that, the Bishops Chaire, and then the θυσιαστήριον, the *Altar-place*, or that whole space which was allotted purposely, and solely for the *Lords Boord*, or *Altar*, call it which you will, which was distinguished from the rest of the *Chancell*, by Railes or Curtaines. For it appears most manifestly in the ancient writers, & that θυσιαστήριον, did not onely signifie the *Altar* or *Lords Boord* it selfe, but the whole space and place thereof; which by the Latines

was

(u) derebus.  
Eccl. cap. 4.

(x) p. 219.

as viz.  
ἐκείναι εἰς τὸ  
θυσιαστήριον in  
the Counc.  
Laodi. Can. 19

was sometimes distinguished by a proper name, and called *Altarium*. Fourthly, from that which doth occur in *Socrates*, concerning the disposall of the *Altars* in the Church of *Antioch*<sup>2</sup>, which therein generally differed from all other Churches. How so? 'Ου γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὄρει. Would you his meaning in these words? take it according as you finde it in *Nicephorus of Langius* translation; <sup>a</sup> *Sacra enim Ara non ad Orientem, sed ad Occidentem versus collocata fuerat*; because the *Altar* was not placed towards the East, but towards the West. *Cassiodore* in his <sup>b</sup> *Tripartite History*, rendreth this place with more advantage. *In Antiochia verò Syriae, Alta e non ad Orientem Ecclesiae, sed magis ad Occidentem habent*; in *Antioch* they have their *Altar*, not at the East end of the Church, (*ad Orientem Ecclesiae*) but rather bending toward the West: which makes it plaine, in my conceit, that generally in other places the *Altar* stood *ad Orientem Ecclesiae*, at the Easterne end. Fifthly, from that which is affirmed by *Bish. Jewell*, <sup>c</sup> Who tels us that the *Quire* or *Chancell*, (and consequently the *Altar*, and the *Altar-place*) as it may bee gathered from *Saint Chrysostome*, at certaine times of the service, was drawne with *Curtaines*. Now if the Holy Table stood in the middle of the *Chancell*, and was thus hanged about with *Curtaines*; there being space enough within for all the *Priests* and *Deacons*, which attended at the holy Ministry; you cannot but conceive in your imagination, that it must needs bee very unsightly, and take up much more roome, than in a *Chancell* could bee spared. But let the *Table* be disposed of at the upper end, and then a *Traverse Curtaine* drawne betweene the *Table* and the people; and both

Cap. 7:

(2) Hist. Eccl.  
l. 12. cap. 24.(a) Hist. 1. Ec.  
lib. 12. c. 34.

(b) lib. 9. c. 38.

(c) Art. 3. divis.  
26.



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(d) Apolog. c.  
16.  
(e) Homil. 5.  
i. i. numer.

(f) de Hierarch  
Ecclef. c. 2.  
(g) ad Tarsenf.  
(h) de poeni-  
tent.

(i) ὁ κύριος σω-  
τὴν ἡμῶν Ἰησοῦς  
Χριστός. &c. de  
Orth. fid. lib.  
4. c. 13.

those inconveniences will be avoided, which before I spake of. And last of all, it may bee pleaded from a constant custome of the Christians, in praying towards the East, <sup>d</sup> *Ad Orientis regionem*, as *Tertullian* hath it; *ad solam<sup>e</sup> Orientis partem*, as it is in *Origen*: which, though many reasons are assigned by *Bellarmino*, *Baronius*, and others of the Church of *Rome*; yet, I conceive, there cannot a more probable reason be given thereof, than from the placing of the holy *Table* at the *East end* of the Church: For that being thought to bee more sacred than any materiall thing besides to the Church belonging, had a farre greater measure of reverence and devotion conferred upon it. *ἱερὰς ἀσπασμὸν, παντέχνης*, a reverent salutation of the *Table* <sup>f</sup> in *Dionysius*; *τιμὴν προσάσπης*, an honour proper to the *Altar*, in <sup>s</sup> *Ignatius*; and *geniculatio ad Aras*, a bowing of the knee before it, in <sup>h</sup> *Tertullian*. And therefore in what place soever it was placed or situated, there were the peoples eyes most like to be fixed and settled, and their aspects turned that way in the time of prayer; as being that which they most longed for, and looked after, and of the which they most desired to bee partakers. Adde here that *Damasceus* observes, <sup>i</sup> that when our Saviour Christ was upon the *Crosse*, his face was Westward, so that all they that looked upon him, or desired to see him, did looke towards the East; which were it so, the *Altar* being so lively a representation of the *Crosse* of Christ, might bee disposed of so in the Church or Chancell, as that the people should looke Eastward, that desired to see it: and if placed Eastward for that reason, then doubtlesse in the uppermost and most eminent place of the Quire or Chancell, so that no man who ever should have

have place beyond it. For if that any man had had place Cap. 7.  
beyond it, either he must not pray towards the East,  
as the others did; or praying towards the East, could  
not see the *Altar*, which was most looked after by all  
the rest.

Now whereas you desire <sup>k</sup> the Doctor "not to for- (k) p. 123.  
"get to tell you in his next booke, where God or his  
"blessed Sonne, or the Apostles, or the Fathers after  
"them, or any Councell, or any Canon law, or so much  
"as a Popes Bull, hath commanded any Christian  
"Church to set their *Altars all along the wall*: I an-  
swer you by asking another question, where you can  
find it was commanded, that Christians should pray  
with their faces Eastward. Things that have gene-  
rally beene received in the Church of Christ, are ge-  
nerally conceived to have been derived from *Apostoli-*  
*call* tradition, without any speciall *mandat*, left in *Scryp-*  
*tis*, for the doing of them. Praying directly towards  
the East, is by some Fathers, as <sup>l</sup> *Iustin Martyr*, & <sup>m</sup> *S.*  
*Basil*, conceived to be of that condition; and *Damas-*  
*cen* conceives so too, *de Orthod. Fid. lib. 4. cap. 13.* Why (l) qu. ad  
Orth. 118.  
(m) de Sp. S.  
cap. 27.  
may we not conceive the like, of setting up the *Altar*  
*all along the wall*, that it hath beene commended to  
us, if not by *Apostolicall*, yet questionlesse, by *Ecclesi-*  
*asticall* tradition. Πολλὰ γὰρ ἀγράφως ἡμῖν δέδωκεν,  
as the said <sup>n</sup> *Damascen* hath truly noted. Many things  
come unto our hands by a successionall tradition, for  
which we cannot finde an expresse command in any of  
those wayes you speake of: which yet wee ought to  
entertaine, *ex vi catholicae consuetudinis*, by reason of  
the said tradition, and continuall custome. Of which  
traditions there are many which still retaine their  
force amongst us in *England*: particularly those which

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are most pertinent to the present businesse, viz. the turning of our selves unto the *East*, in our publicke prayers; and the disposing of our *Churches* accordingly. And why not then in placing of the *holy Table*, or *Altar* also? This Church, the Lord be thanked for it, hath stood more firme for *Apostolicall* and *Ecclesiasticall* traditions since the *Reformation*, than any other whatsoever of the *Reformation*. Nor in the times before can you finde out any, that stood more strongly for and in the *Churches customes*. If you have found, after much studie and long search, a round Church in *Cambridge*, and a round *Temple* in *London*; can you conclude from thence, that generally our Churches here, have not beene built according to the Antient patternes? if not, how excellent a discourse doe you shew your selfe in the application. You might as well have gathered, that all the Churches in *Cambridge*, doe stand *North* and *South*, because you finde it so in *Emanuel College*: or that all the *Ministers* in *Lincolnsbire* are perfect in the arts of rayling, falsifying, and deceiving, because you know of one, that is. But that fine storie which you tell us of *S. Austins Altar*, is indeed your master-peece: and therefore I will tell it in your very words, because its your desire wee should marke it well. You say, that "*Austin* the Apostle of the Saxons placed his first *Altar* in the *Cathedrall Church* at *Dover*, dedicated to *S. Peter* and *S. Paul*: and that he placed this *Altar*, in *medio sui pene*, almost in the very midst thereof, and dedicated it to the honour of *S. Gregorius* the Pope: and that the Priest of the place doth on that *Altar* every Sabbath day perform the *agends* of this *Austin* and *S. Gregorius*. Hereupon you inferre, as by way of Triumph, And shall we be-

leeve

(o) p. 224.

(p) p. 223, 224.  
ex Bed. hist.  
l. 2, c. 3.



"leave that; no Church of all the English nation, did Cap. 7.  
 "imitate herein her first Metropolis. It is impossible  
 "it should be so. Impossible indeed, if it bee true, as  
 you have told us: but for our comfort, there's not one  
 word true; in all this storie. Nor doe I think that you  
 intended it for any thing, but a winters tale; to drive  
 away the cold within a chimney corner, when there is  
 no fire. For so ridiculous a confidence have you  
 told it with, as they have the hap to heare it (*auditis  
 admississimum*, and you know what followes) will catch  
 themselves an head with laughing. To take a view  
 thereof, *per partes*, Where, I beseech you, did the  
 man ever heare of a Cathedrall Church at Dover? the  
 Author whom you follow, doth call it *Doroborn*, Can-  
 terburie, in that very Chapter; and *Regia civitas*, the  
 Regall citie, *lib. i. cap. 33*. Secondly, the Cathedrall  
 Church at Canterbury was not dedicated to S. Peter and  
 S. Paul, but, as your Authour tels, *in nomine sancti* (q) *li. i. cap. 33*.  
*Salvatoris, Dei & Domini nostri Iesu Christi*, unto the  
 honour of Iesus Christ our Lord and Saviour: and is  
 called *Christ's Church* to this day. As for the Church  
 you meane, dedicated to S. Peter and S. Paul, that was a  
 Monasterie Church, and no Cathedrall; which, from  
 the founder afterwards, was called S. *Austins*. Thirdly,  
 it is not said in *Beda*, that *Austin* the Apostle of the  
*Saxons* did place this *Altar*, in that Church: but only,  
*Habet hac in medio sui pene Altare*, that in that Church  
 there is an *Altar*, placed almost in the middle of it; but  
 by whom God knowes; the Church not being fin-  
 ished when this *Austin* died. Fourthly, your Authour  
 doth not say that the said *Altar* was S. *Austins* first *Alt-*  
*ar*; no such matter neither; the placing of that *Alt-*  
*ar* was no leading case; but only *habet hac Altare*, that  
 there

(r) Quod ea  
 necdum fuerat  
 perfecta nec  
 dedicata. Ibid.

Soet. 2.

(v) p. 76. in the  
 coal from the  
 Alt. and p. 19.  
 of the holy Table

(z) p. 203. 204.

Edition, and no otherwise, *In the body of the Church, or of the Chancell*, p. 206. I see your fingers are so nimble, here can nothing scape you. Then for the *body of the Church*, however it was put, unto the Question, *y* in the Bishops letter, that being the *Rubrick* saith, *the Table shall stand in the body of the Church, or of the Chancell, where morning and evening prayer be appointed to be said; and being that morning and evening prayer be appointed to be said in the body of the Church (as in most country Churches we see it is) where should the Table stand most Canonically?* yet you recant it in your book. You tell us that the *Writer of the letter* did <sup>2</sup> never imagine, that the Table should stand most Canonically in the bodie of the Church: but onely that the Canons allow it not, to be fixed to the end of the *Quire*; but to be made of moveable nature, to meet with those cases in the law, in which without this transposing thereof upon occasions, the Minister cannot be heard of his Congregation. This is but small amends, save that you let us therein see, you are irresolute in your selfe, and know not unto what to trust. It's true, the *Rubrick* sounding one way, and the continuall practice of the Church another way; it might perplex as wise a man, as I know who is, to find out the intention of the *Rubrick*, and the reason of it. Yet would you give me leave to use a brieft conjecture, and not upbraide me for it in your next assault, I should make bold to tell you my opinion in it. *Bucer*, a moderate and ingenious man, in his survey or censure of the first *Liturgie*, <sup>a</sup> observed that all divine Offices were celebrated in the *Quire*, or *Chancell*; *In choro tantum, sacra representari*, which he conceived to be a Popish custome, <sup>b</sup> (perhaps because it might ascribe unto the place and Priest some inherent

(a) Censura.  
 cap. 1. p. 457.

(b) Quamprimū & severissime corrigi.  
 Ibid.



rent sanctitie) and wisheth that a sharp and sudden remedie should be provided for the same. Hereupon in the second *Liturgie*, the appointing of the place for morning and evening praier was left unto the *Ordinary*: and as it seemeth by this *Rubrick*, the holy Sacrament was to be there administred, where he so appointed. Whether it hath been practised accordingly, I cannot positively say; but if at all, it was *aut raro aut nunquam*, a thing seldome seen: and possibly the very *Order* might as much take off the opinion of inherent sanctitie (if that were then the matter questioned,) as the execution. Which were it so, the reason of the law being ceased, the law ceaseth also. But this I onely offer as a Consideration, and no more than so.

Then for the 82. *Canon*, there it is said, "that in the time of the Communion, the Table shall bee placed in so good sort within the *Church* or *Chancell*, as thereby the Minister may more conveniently be heard of the Communicants, in his prayer and ministrations, and the Communicants also more conveniently, and in more number may communicate with the said Minister. Now hereunto the Doctor answered, that this was a *permission* rather, that so it might be, than a command, that so it should be: and a *permission* onely in such times and places, where otherwise the Minister cannot conveniently be heard of the Communicants. The writer of the letter seemes to grant as much, where hee affirmeth, the placing of the Table Altar-wise is the most decent situation when it is not used, and for use too where the Quire is mounted up by steppes, and open, so that hee which officiates may bee seene and heard of all the congregation. If so, then certainly the *Canon* is not binding for all times and places, for then the

(c) *cash. p. 50.*(d) *Let. to the Vicar. p. 70.*



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(r) p. 54.

there was an *Altar*. Fifthly, you finde it not in *Bede*, that the *Agenda* of Pope *Gregorie*, and the said *S. Austin*, were celebrated by the Priest of the place every *Sabbath day* (as you meane *Sabbath day*, and would have ignorant people understand your meaning) but onely every *Saturday*, *per omne Sabbatum*. It had been very fairly done, had you expressed your Authors proper *Latine*, in as proper *English*; and called it *Saturday*, as you ought to doe, speaking in *English* to the people, who as they are not all *Geometricians*, so are they neither all such *Latinists* as to descric your falsehood in it. But we must take this for another of your *Helens* to please the Puritans: who now are furnished with an Argument, to prove that the *Lords day* was called the *Sabbath*, and so reckoned in the time of *Bede*; and therefore not so late an *Vpstart*, as some men have made it. Last of all for your strong conclusion, that it is utterly impossible, that no Church of the *English nation* should imitate herein her first *Metropolis*: when you have proved that the said Church there mentioned, was the first *Metropolis*, wee will tell you more. Meane time the most that you have got, (besides the sport that you have made) is, that the *Altar* in a private Monasterie, did stand *in medio pene sui*, almost in the middest thereof: which possible might be, because the Church not being finished when *S. Austin* died, was not compleatly finished, neither, when *Bede* wrot the story. However it is there related, as a particular and extraordinarie case: and extraordinarie cases make no generall usage, unlesse it bee with such a disputant as you, who like a drowning man, are faine to lay hold on every thing.

Now from the evidence that you brought us,  
touching

touching the Antient standing of the *Altars*, in the Church of *England*, in point of practise : wee must proceed to see what is determined of and for it, now in point of Law. For if the present Law be contrary to the antient practise ; the antient practise must give way, and the Law shall carry it. Now for our better understanding how the Law hath ordered it, the Bishops<sup>a</sup> letter to the Vicar of Gr. referr's us to the *Rubrick*, and the *Canon*; we will look on both. And first beginning with the *Rubrick*, it is ordered thus, that<sup>b</sup> *the Table at Communion time, having a faire white linnen cloath upon it, shall stand in the body of the Church, or in the Chancell, where morning and evening prayer be appointed to be said.* So saith the *Rubrick*; and for the former part thereof, there is not any thing that can serve for your present purpose. The Table, in Communion time, doth stand *in the Chancell*: though it stand *Altar-wise*, close along the wall: and in the *Chancell* too, *i. e.* in the most eminent part of it. The writer of the letter saw this well enough : and to avoyd the consequence could finde no better shift upon the sudden, than to corrupt the *Rubrick*, which was done accordingly. For in the<sup>c</sup> letter to the Vicar instead of *in the body of the Church, or in the Chancell*, we had it, *in the body of the Church, or of the Chancell*: as if the *Rubrick* did appoint, that in those places where the Communion was administred in the *Chancell*, the Table should bee placed at that time in the *body of the Chancell*. It's true, your new Edition reads it, <sup>\*</sup> *in the Chancell*: but then it is as true, that in your book you fall upon the former fault, and read it, *in the body of the Church or Chancell*, p. 44. and so you do againe, fitting the *Canon* to the *Letter*, of the old Edition,

(a) Coal. p. 76.  
and boy Table,  
p. 19.

(b) Rubrick before the Communion.

(c) Coal. p. 76.

(x) p. 19.



Soet. 2.

(v) p. 76. in the  
coal from the  
Alt. and p. 19.  
of the holy Table

(z) p. 203. 204.

(a) Censura.  
cap. i. p. 457.

(b) Quampri-  
mum & seve-  
rissime corrigi.  
Ibid.

Edition, and no otherwise, *In the body of the Church, or of the Chancell*, p. 206. I see your fingers are so nimble, here can nothing scape you. Then for the *body of the Church*, however it was put unto the Question, y in the Bishops letter, that being the *Rubrick* saith, the *Table* shall stand in the body of the Church, or of the *Chancell*, where morning and evening prayer be appointed to be said; and being that morning and evening prayer be appointed to be said in the body of the Church (as in most country Churches we see it is) where should the Table stand most Canonically? yet you recant it in your book. You tell us that the *Writer of the letter* did <sup>2</sup> never imagine, that the Table should stand most Canonically in the bodie of the Church: but onely that the *Canons* allow it not to be fixed to the end of the *Quire*; but to be made of moveable nature, to meet with those cases in the law, in which without this transposing thereof upon occasions, the Minister cannot be heard of his Congregation. This is but small amends, save that you let us therein see, you are irresolute in your selfe, and know not unto what to trust. It's true, the *Rubrick* sounding one way, and the continuall practice of the Church another way; it might perplex as wise a man, as I know who is, to find out the intention of the *Rubrick*, and the reason of it. Yet would you give me leave to use a brieft conjecture, and not upbraide me for it in your next assault, I should make bold to tell you my opinion in it. *Bucer*, a moderate and ingenious man, in his survey or censure of the first *Liturgie*, <sup>a</sup> observed that all divine Offices were celebrated in the *Quire*, or *Chancell*; *In choro tantum, sacra representari*, which he conceived to be a Popish custome, <sup>b</sup> (perhaps because it might ascribe unto the place and Priest some inhe-  
rent



rent sanctitie) and wisheth that a sharp and sudden remedie should be provided for the same. Hereupon in the second *Liturgie*, the appointing of the place for *morning* and *evening* praier was left unto the *Ordinary*: and as it seemeth by this *Rubrick*, the holy Sacrament was to be there administred, where he so appointed. Whether it hath been practised accordingly, I cannot positively say; but if at all, it was *aut raro aut nunquam*, a thing seldome seen: and possibly the very *Order* might as much take off the opinion of inherent sanctitie (if that were then the matter questioned,) as the execution. Which were it so, the reason of the law being ceased, the law ceaseth also. But this I onely offer as a Consideration, and no more than so.

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the

(c) *Cash. p. 50.*(d) *Let. to the  
Vicar. p. 70.*

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the writer of the letter would bee no good *Canonist*, but rather a *directive Canon*, to guide us as occasion is, and as may bee convenient for the Communicants. Now where you fall upon the Doctor, for saying it is a matter of *permission* rather than command: because, say you, the *Reverend house of Convocation* is not *convened to make permissions, that men may doe what they list, but to make strong and binding Canons, to be obeyed by all the Subjects, and pursued by all the Ordinaries of the Kingdome*. In saying this, you doe not onely thwart your *Bishop*, but confute your *King*. For if it be to be pursued by all the *Ordinaries in the Kingdome*, ill did the *Bishop* state the Question, in saying the Table might stand *Altar wise at the upper end of the Quire or Chancell, in case the Minister may be seen and heard of all the Congregation*. And on the other side, you both confute the *King*, and your *selfe* to boote. The *King*, in that he hath determined, that placing of the Table in Church or Chancell, as both the *Rubricke* and the *Canon* have resolved therein, is to be construed only a thing of *libertie*. And being a thing of *libertie*, is left unto the Judgement of the *Ordinarie*, both for the thing it *selfe*, and for the time when, and how long, as he may finde cause. Your *selfe*, in that you have selected that particular passage for your *Eugenium*, and honoured that alone with your *mentis aurea verba bractea*; as before was noted. Besides, you may observe in the *Declaration*, that those who pleaded for the *Appellants* in *S. Gregories* case, urged not the *Canon* or the *Rubrick*, for strong and binding lawes, as you please to call them; but onely urged them to this purpose, that they did give *permission to place the Table where it might stand with most fitnesse and convenience*.

(c) p. 205.

(f) p. 59.

(g) Coal from the Altar. p. 65.

ence. So that you see, the *Canon* and the *Rubrick* are *permissions* onely, and not *commands*; which is but what the Doctor said: and which you see confirmed by your Lord the *Ordinarie*, the *Advocates* in the plea aforesaid, the *King*, *qui tot imperat legionibus*; and which is most of all, *Tour selfe*.

<sup>h</sup> *Quod si nec fratris, nec te mea gratia tangit,  
At Cæli miserere tui.*

(h) Ovid. Met.  
lib. 2.

Besides, the *Canon* being generall, was so to be drawn up, as it might meet with all particular cases of what sort soever. Now you know well enough, that in some *Churches* there are no *Chancels*, and most especially in those of a latter building: and some such you may finde in *London*, if you please to look. So that in case the *Canon* had named onely *Chancels*, it might have left some *Churches* without *Communion*s, because they had no *Chancels* in the which to celebrate; and so by consequence there had been no remedie, in and by the *Canon*; if the *Communion* should not be duly ministred by the *Priest*, or not so frequently received by the people, as it ought to be.

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CHAP.

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An answer to the *Minister of Lincolns* Arguments against the standing of the *Lords Table* at the upper end of the *Quire*.

The *Minister of Lincoln* forsakes his *Bishop*, about the placing of the *Altar* in the *body* of the Church. The *Altar* in *Eusebius Panegyrick*, not in the middle of the Church. The *Ministers* confidence and ignorance, in placing the *Altar of incense* close unto the *vaisle*. *Tostatus* falsified by the *Minister of Lincoln*. *Κύριον* *δυστάξις* in the first Councell of *Constantinople*, and the meaning of it. The *Minister of Lincoln* at a losse in his Criticall learning, both *Greek* and *Latin*. *Varro* corrupted by the *Minister of Lincoln*. *Saint Austin* what he meant by *mensa illa in medio constituta*. *Albaspinus* falsified. *Durandus* sets the *Altar* at the upper end of the *Quire*. The testimony of *Socrates* and *Nicephorus*, asserted to the Doctor from the *Ministers* Cavils. The *Altars* how now placed in the *Greek Churches*. The weak authorities produced by the *Minister of Lincoln*, for placing of the *Table* distant from the wall, and some of them corrupted also. The generall *Precedents* of the *Minister*, for placing of the holy *Table*; forged: as also are the *Acts* of the Councell of *Millaine* under *Borro-meo*. The *Minister* confesseth guilty, and confutes himselfe of falsification. Many particular *Precedents* brought in; most of them counterfeit and forged; and altogether conclude nothing to the point in hand. The *Minister of Lincoln* against himselfe.

**H**AVING made search at home, and not found any thing unto the contrary, either in the *Rubrick* or the *Canon*, but that the *Table* may be placed where the *Altar* stood; and that as well in the

the Communion time, as at other times: wee must next take a view of what you have to say for the ancient practice. Not in the Church of *England*, that you have done withall already, and done it bravely too, no man ever better: for you have found a Monasterie, and that hardly finished, wherein the Altar, upon some speciall and extraordinary reasons, did stand *in medio pene sui*, not in the middle of the Church, as the letter goeth, but almost in the middle of it. In that which followes wee must travell after you, over all the world: First taking a review of those authorities which were related to in the Bishops letter, and answered by the Doctor in his *Coal from the Altar*. The writer of the letter, to let the Vicar see, how long Communion Tables had stood in the midst of the Church, (not in the midst of Chancels or Churches, as you make it now, p. 207.) referred him unto Bishop Jewell. The testimonies there produced <sup>k</sup> are from *Eusebius*, *Augustin*, *Durandus*, and the fift Councell of *Constantinople*. Beginning with *Eusebius*, <sup>l</sup> hee tels us of the Church of *Tyre*, that being finished and all the seats thereof set up. ἐφ' ἧσαν τὸ τὸν ἁγίον ἄγιον ἵνα ἵσταν ἐν μέσῳ *Jes*, the “founder after all, placed the most holy Altar in the midst thereof, and “compassed it about with rayles, to hinder the rude “multitude from pressing neere it. Now hereunto the “Doctor answered, first that the *Altar* though it stood “along the Eastern wall, it may be well interpreted to “be ἐν μέσῳ, in the middle of the Chancell, in reference “to the North and South, as it since hath stood. And “secondly that were it otherwise, yet it were only a “particular case of the Church in *Syria*, wherein the “people being more mingled with the *Jewes* than

(k) Jewell Art.  
3. divis. 26  
(l) Coal. p. 53.  
& 54.

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“in other places, might possibly place the *Altar* in  
 “the middle of the *Church*, as was the *Altar* of *Incense*  
 “in the midst of the *Temple*, the better to conforme  
 “unto them. And this hee was the rather inclined  
 to think, because that *Church* in the whole structure  
 of it, came very neere unto the modell of that *Tem-*  
*ple* : the *Gate* or entrance of the same being *πρὸς αὐ-*  
*τὰς ἀποσχόντος ἡλὶς ἀκρίνας* directly open to the East,  
 as was that of *Solomons*. Now you replic unto the first,  
 (after a scoffe or two bestowed on the simple Doctor)  
 that you had thought <sup>m</sup> the *Panegyrist* in *Eusebius* had  
 beene describing in that place a brave *Chancell*, set all  
 about with seats and other Ornaments, and that hee  
 had placed the *Altar* in the midst of that *Chancell*. The  
 Bishop of *Lincoln* had small reason to approve of this,  
 had he so thoroughly perused your book, as the *Licence*  
 tels us. He sends the Vicar unto Bishop *Jewell*, to  
 learn how long *Communion Tables* have stood in the mid-  
 dle of the *Church*: & you confute both him & Bp. *Jewell*,  
 by placing of the *Altar* in the midst of the *Chancell*. Do  
 not you talk of Butter think you, when he spoke of  
 Cheese. For contrary to what he purposed, and  
 “you were Salaried to defend, we have here found an  
*Altar* in the midst of the *Chancell*, instead of a *Com-*  
*munion Table* in the middle of the *Church*. But howso-  
 ever being placed *ἐν μέσῳ*, in the midst of the *Chancell*,  
 you cannot think, that he doth meane by *middle*,  
 there, the middle between North and South. How  
 so? Because, say you, in case that *Altar* had stood  
 along the Eastern wall, and in the middle of the wall,  
 “a *Grecian* would not say that “it stood *ἐν μέσῳ*, but  
 “*ἀπεναντίον τῷ μέσῳ*; over-aneanst the middle of the  
 “wall: even as the *Septuagint* describe the situation  
 “of the *Altar* of *Incense*, to be *ἀπεναντίον τῷ καταπύ-*

(m) p. 208.

(n) I am not Sa-  
 laryed to defend  
 the writer of the  
 letter, in all  
 words and sylla-  
 bles. p. 45.

(o) p. 209.



<sup>68</sup> τὰ ὄψαλος, over-aneant the vaile of the Temple. Why man? I trow you cannot say of anything that standeth close unto the middle of a wall, and is built up to it, as commonly the *Altars* were; that it is built ἀπεναντίον τῷ μέσῳ, over-aneant the middle of the wall. That forme of speech would fit farre better with the *Communion Table*, placed exactly in the *middest* of the *Chancell*. For then it would be placed ἀπεναντίον τῷ μέσῳ over against the middle of the *Eastern* wall. You might have found this in your own instance of the *Altar of Incense*, said to be placed ἀπεναντίον τῷ κατανετάσματος, over against the vaile of the *Temple*, standing a pretty distance from it, and not *close to the vaile*, as you *unlearnedly* relate. But this debate about the placing of the *Altar of Incense* will fall more properly within the compasse of your reply unto the Doctors second Answer; to which now we hasten. Only I tell you by the way, that if the *Panegyrist* could not set the Table close along the wall, in the middle between North and South, *without a painted Sea-card of the winds, and the foure points in heaven*; as you are pleased to laugh it out: he must make use no doubt of the same invention, to place it in the *very midst of the Chancell*. Where, you say, he placed it. Your other flamme, is more impertinent, and absurd. For though *all substantiall bodies here on earth, are equally measurable by those foure points in heaven*, as you truly say: yet your illation thereupon, that it is *not conceivable how this Altar should stand in the middle betweene North and South, rather than in the middle betweene East and West*, is so ridiculous; that no man but your selfe would have ventured at it. For when we talke of setting up a Table in the *midst* of a Roome,

(p) p. 210.

(q) p. 208. 209.

Sect. 2. betweene *East* and *West* : I trow you do not think, but in that roome, it may stand rather in the middle between *East* and *West*, than in the middle of the same between *North* and *South* : though it stands equally distant from all foure points, in the heavenly bodies.

(x) p. 209.

Then to the Doctors second answer, you reply and say, *that like ' unto a child in a sandy banck, hee pulls down* with one hand, what he had built up with the other. Why so? Because in case you did not like his former answer, you might see something else for your satisfaction. Call you this pulling *down with one hand*, what he had *built up* with the other? I see the Doctor cannot please you, say he what he will. But being said, what answer do you make unto it? Marry you tell us out ' of *Adricomius*, that though *Tyre* was in "*Syria*, yet were the people thereof never mingled "*with the Jewes*, nor the *Jewes* with them, untill their "*imbracing of the Christian faith*, after the utter ruin "*and subversion of that Nation*. Why man? And doth the Doctor tell you, that the said Church or Temple in *Eusebius*, was built before the *ruin of that Nation*, or before any of the *Jewes* had received the faith? You could not be so ignorant as not to know by course of story, that the said Church was built above 200. yeeres after the ruine and subversion of the *Jewish Nation* : and therefore it would best becom you, either to speak more to the purpose, or to hold your peace. Yes that you will you say. And rather than the *Altar* in *Eusebius* shal I stand in the *middle* of the *Chancell*, to carry some resemblance to the *Altar of Incense*, you will remove the *Altar of Incense* from the *midst* of the *Temple*, where it stood ἀπεναντίον τῇ καταπύλῳ αὐτοῦ, over against the vaile, as before you said; and place

it

it close unto the vaile, where never any man did place it, but your selfe alone. For tell mee, doe *Tostatus* and *Ribera* fasten this *Altar* to the vaile, as you please to tell us. Not fasten it to the vaile, thats flat: for it was made with rings and staves, to bee removed (as you are pleased to have the *Communion Tables*) as occasion was. Then for your placing of it close along the vaile, you finde no warrant in the Scripture. The *Latine* reads it, *Contra velum*; our *English* bookes before the vaile; close unto it, you, that better understand the text, than all *translatours* whatsoever. Then for *Tostatus* whom you cite for fastning it unto the vaile, all he saith is this: *Dicitur Altare istud esse contra velum, i.e. ante velum*. That *Altar* is here said to be against the vaile; that is, before it. What else? *Hic ponitur situs hujus altaris, scilicet in qua parte Sanctuarii poneretur*. Here is described the situation of this *Altar*, namely in what part of the *Sanctuary* it was placed. Is this to set it close unto the vaile, and there to fasten it? we may conjecture how you use *Ribera* by your faire dealing with *Tostatus*, whom you thus abuse. Besides, your selfe hath told us, that the *Altar of Incense* did stand between the *Table on the North* (you mean the *Table of Shewbread*, do you not?) and the *Candlestick upon the South*: and I presume you will not say, the *Table of the Shewbread*, and the *Candlestick* did stand close unto the vaile, or were fastned to it. But for these things, the *Altar*, and the *Table*, and the *Candlestick*, how they were disposed of in the *Tabernacle*: you may consult the *Schemes* thereof in *Torniellus*, *Ann. M. 2544*. where you will finde the *Altar* stood not close unto the vaile, but a good distance off, towards the nether end, though not exactly in the midst. You

Cap. 8:

(r) and this Altar was close unto the vaile, as *Tostatus* and *Ribera* doe fasten it, p. 2104.  
(u) *Exod.* 30.4.

(x) in *Exod.* 30.

(y) p. 210.



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might as well have let the *Altar* in *Eusebius* stand close along the wall, in the middle betweene *North* and *South*, as the Doctor placed it; as have betraied your ignorance, both in the *Criticisme* and the *fact*, to so little purpose; yea and your honestie to boot. And here I would have left you and *Eusebius*, but that you will not let the Doctor goe away with any thing. For whereas the poore Doctor said, that the Gate or entrance of this Church, like that of *Salomons Temple*, was unto the East: you say <sup>z</sup> it is not true, and that there is not any such thing in *Eusebius*. You grant that the προῦλαον or the *Portico* was towards the West; the leading way or entrance into the Court, or Church-yard, as we call it now: And thinke you they went round about the Church, to finde another way at the further end? Besides, you might have found, if you would have sought, that there were three dores into the very Church it selfe, all of them in the Easterne end, ὑπο' ταῖς ἡλίς βολαῖς, as <sup>a</sup> the Authour hath it. Finally, whereas you had said before, that there <sup>b</sup> was nothing true in all this relation, but that the word *Altar* is named in *Eusebius*; now you have taken from him that comfort also: that *Altar* being by and by (you say) interpreted, to be a metaphoricall *Altar*, even τὸ εὐλίκευς, the sanctification of a Christian soule. You might as well have said, the *Temple* there described is a *Metaphoricall Temple*: because the *Panegyrist* descanting upon it, compares the *Soule* unto that *Temple*, as the sinceritie thereof to the holy *Altar*.

We have been long about *Eusebius*, but will be briefer in the rest; as brieft as possibly we can, your old tricks considered. The next that followes is the first Council of *Constantinople*, as it is called in Bish. Jewel, being

(z) it is not true  
that the Gate or  
entrance of this  
Church, is said to  
be open to the  
East. p. 210.

(a) Euseb. l. 10.

c. 4.

(b) p. 210.

being that *Sub Agapeto & Menna*, as the Doctor had it. **Cap. 8.**  
 Here you<sup>c</sup> conceive you have him at a fine advantage; (c) p. 211.  
*Agapetus* being dead before that Councell sate; and  
*Menna* Patriarch of Constantinople presiding in it. But  
 Sir, you cannot chuse but know, that howsoever *Agapetus*  
 died before the sitting of the Councell: yet it  
 was called especially by his procuring; (being then  
 at Constantinople) although hee lived not to see  
 the effects thereof: his Legates also being there, by ver-  
 tue of a Commission to them made, when he was alive.  
 And this was possibly the reason, why *Binius* in the  
 top of every page throughout the *Acts* of this whole  
 Councell, being 112. in all, sets it *Sub Agapeto & Men-*  
*na*, as the Doctor did: your next exception, if it be not  
 better, will be worse than nothing. The place allea-  
 ged by Bishop Jewell, is this, that *Tempore dyptichorum*,  
 at the Reading of the Dypticks, the people with great  
 silence drew together round about the Altar, and gave  
 care unto them. The Greek text hath it, *Κύκλω τῶ θυσιαστηρίου*, and to that phrase the Doctor an-  
 swered, "that howsoever *κύκλος*, in it selfe did signi- (d) p. 54. 55.  
 "fie a Circle; yet *κύκλω τῶ θυσιαστηρίου*, could not be  
 "properly interpreted *round about the Altar*, so that  
 "there was no part thereof, which was not compas-  
 "sed with the people. This he illustrated with a like  
 phrase in our English Idiom, of the kings sitting in his  
 throne, and all his noble men about him: and by the  
 very saying in the Greeke text of the Revelation, *κύ-*  
*κλω τῶ θρόνου*, round about the throne. Against this  
 you have said but little, though you spend many  
 words about it. All your great Grammar learning, out  
 of *Eustathius*, and *Hesychius*, *Tully*, and *Budens*, excel-  
 lent Criticks all; that circles are exactly round,<sup>c</sup> with-  
 out

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(f) Circulos aut  
semicirculos  
consecrari ibid

(g) R. 211.

(h) I. Cor. 15.

(i) and round  
about the thron  
were four  
beasts full of eyes  
Apoc. 4. 6.

out any Corners, and that a Circle differs from a *semicircle*; is but your wonted art to divert the busi-  
ness. For did you not observe that the Doctor gran-  
ted it, that κύκλος of and in it selfe *did signifie a Circle*?  
If so, what needsall this adoe? The thing in question  
is not what κύκλος signifieth, or whether *Circles* are  
not round: but whether that κύκλῳ θυσιαστηρίῳ, can  
any way inferre that the *Altar* stood in the midst of  
the Church, so that the people, if they would, might  
*runne round about it*. For this you bring no prooffe,  
but that *g* you thought the *Throne in heaven had beene*  
*safe enough, and that it needed not a wall to rest upon*.  
Why, who said it did? That in the *Revelation*, was  
only brought for illustration of the Phrase, ἐν κύκλῳ,  
not for the situation of the *Altar* against a wall. But  
then you say, the *Angels may as conveniently be thought*  
*to compasse it about, as to cast themselves into a halfe*  
*moone before the presence of Almighty God*: and that  
*all interpreters doe so expound it*. You speake of *all in-*  
*terpreters*, but you name us none; which shewes your  
all is very nothing: for where you have a store, wee  
are sure to finde it in the margin, how little soever to  
the purpose. But Sir, the Doctor speakes there καὶ ὁ  
θρῶν, *after the manner of men*, touching the refe-  
rence which the Prophet had in his description of the  
*Throne in Heaven*, unto the thrones of Kings on  
earth. And if you speake, or apprehend him speaking  
in that *manner*; it would be very hard for you to un-  
tie the knot, and shew us how *four beasts*, though  
never so full of eyes, could compasse round the *Throne*  
in a perfect *Circle*. Nor doth that fragment which you  
bring us from *S. Basil's Liturgie*, οὐὶ περὶ ἀνάγινωσκον  
τὰ Συναφεία, say more than what the Doctor told  
you



you from the *Revelation*, that all the *Angels stood* Cap. 8. 2  
*round about the throne*, Apoc. 7. 11. though *Gentian*  
*Hervet*, as you say, hath rendred it *in orbem*, which  
 you translate in a *ring or perfect Circle*. For your *κυ-*  
*κλωσσω* <sup>k</sup> in *S. Peters Liturgie*, you might doe well to (k) p. 214  
 keepe it by you, till the authoritie of that and other  
*Liturgies* affabulated to the holy Apostles, bee agreed  
 upon. And had I thought you would have taken them  
 for currant, I would have shewne you more in them  
 for *Priests* and *Altars*, than you can doe with your  
*κυκλωσσω* for placing the said *Altars* in the midst of the  
 Church. However, by your owne confession, we have  
 found an *Altar* in *S. Peters Liturgie*: and therefore to  
 dispute *ad hominem*, the name of *Table* is not 200. yeeres  
 more ancient in the *Christian Church*, than the name of  
*Altar*. The compassing of the *Altar* <sup>1</sup> in *S. Basils Litur-* (l) p. 214  
*gie*, is an allusion only to the Phrase in the booke of  
*Psalmes*: and so is that also in the epistle of *Synesius*, if  
 such thing bee in him: you have referred us in your  
 text, to *one of his Epistles*, but you tell not which. (m) p. 214  
 And in your Margin tell us that it is *in constitut. habita*  
*ad Thataleum*, but I find no such thing in his *Epistles*.  
 But so or not so, all is one with you; and with me too  
 in this particular, being thus answered to your hand.  
 Last of all for your passages in *S. Chrysostomes Li-*  
*turgie*, where it is said, the *Deacon fumes the holy Table*,  
*κυκλωσσω*, *round about*, and *γυρᾶς*, in all the circuit or  
*compasse thereof*, as your selfe translate it; that might  
 well be, and yet the *Altar* stand all along the wall. For  
 with a *Censer* in your hand, you could make shift, no  
 doubt, to cense or fume the *holy Table*, in all the cir-  
 cuit or compasse of it; and yet not take the paines to  
 goe round about it: even as they doe, at this day in  
 the

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(n) These are but  
sing'e men, and  
cannot possibly  
be expounded  
to goe about the  
Altar, in the  
Doctors absurd  
interpretation.  
p. 214.

the Church of *Rome*. But I must tell you by the way, that you have falsified your Authour, or at least chopped him off, having more to say. For p. 64. whither you referre us, hee speaks of censuring of the *Altar*, *κυκλῶς*, you say well in that, but then hee addes, *σταυρωμένως*, after the manner of a crosse; which overthrowes your whole designe. For take it, as the Father meanes it, and it is no such impossibilitie, as you thinke it is, but that a *single man* may doe it; and fume in the *Altar* in a crosse: and therefore the poore Doctors *interpretation* not so *absurd*, as you would make it. The Doctor will stand close enough to his interpretation, till you bring stronger Arguments, and more faire dealing to remove him from it. You shew your selfe on all, and on no occasions to have some smattering of the law, and therefore cannot chuse but know, that in defect of an appearance, a *Iurie* in some cases may be up *ex circumstantibus*: for which see, 35 *H. 8. c. 6.* 2 *Edm. 6. c. 32.* and 5. *Eliz. c. 25.* and 14. *Eliz. c. 9.* And yet I trust you will not say, the *Judges* that determine in writ of *Nisi prius*, sit in the middle of the towne Hall wheresoever they come; because the people are conceived to bee *circumstantes*. None but this *Minister of Lincolnshire* would commit these follies. And yet it is no wonder neither: for you have given us *centum tales*, in stead of *decem*.

*Having made sport*, (to keepe us to your own sweet *linguae*) in the Greeke with the Councell of *Constantinople*: we must next see ° you doe as much in *Latine*, with *S. Augustine*. The place from him alleaged by Bishop *Jewell*, is this; *Christus quotidie pascit: Mensa ipsius est illa in medio constituta. Quid cause est, O audientes, ut mensam videatis, & ad epulas non*  
acce-

*accedatis ? i. e.* as he translates it, *Christ feedes us daily*: and this is his Table here set in the midst. O my hearers, what is the matter, that ye see the Table, and yet come not to the meat? "To this the Doctor<sup>p</sup> answered, that (p) *Coalp. 55.*  
*"mensa illa in medio constituta*, is not to be interpreted the Table set here in the midst; but the Table which is here before you: and this according to the Latine phrase *afferre in medium*, which is not to be construed to bring a thing precisely into the middle, but to bring it to us, or before us. In your reply to this, you trifle as before you did, ἐν κύκλῳ. And because every Schooleboy<sup>q</sup> knowes, that *litterally* and (q) *p. 215.*  
*grammatically*, *medium* doth signifie the *middle part or space*; therefore *afferre in medium* cannot signifie to bring a thing unto us, or before us. This said, you make another fally, to shew your Criticall learning (you have such store of it) touching the derivation of the Greek word μέσος out of *Scaliger*, and the latine word *Mensa* out of *Varro*, which was at first, say you, called *Mesa*, from the Greek word Μῆσα, because this *Vtensil*, saith *Varro*, "is ever placed in the middle space between us: so that according to this great and antient Critick, it cannot properly be called a Table, unlesse it be placed, as Saint *Austin* reports it, *in medio*, in the middle. Would you would leave this Criticall learning, except you were more perfect in it. All that you finde in *Varro* is<sup>r</sup> no more than this, that (r) *de lingu. lat. lib. 4. n. 2.*  
*mensa escaria*, a beord for meat, is called *Cibilla*, and that it was once square, but afterwards made round: *Et quod a nobis media, a Græcis μέσα, mensa dici potest.* Finde you in this that the latine word for a Table was not alwayes *Mensa*; but at the first *Mesa*? So you would make your Readers think, that cānot every day  
consult



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(C) p. 215. in  
margin.

¶ p. 216. 217.

¶ p. 217.

consult the Author; and for that purpose you have falsified him in your margin accordingly; and made him say <sup>t</sup> what is not in him, *viz. Mesa, quod à nobis media, à Græcis μέσση, mensa dici potest.* But the first *Mesa* is your own, no such thing in *Varro*: and consequently *Mesa* was not the first Latine word for *Table* as you have falsified the Author, only to place it in the middle. Neither doth *Varro* say, that *Mensa* was derived from the Greek word *Μέση*, more than from the Latine: and further addes another reason of the name, which you would not see; and that is, *quod ponebant pleraque in cibo mensa*, because that on the Table the meat was served out by measure. Every man had his own *dimensum*, as the word still holds. So then, it may bee called a *Table*, although not placed in the middle. Your Grammer learning being showne, we must next take a turne in your Divine and Theologicall Philology: where we are told <sup>t</sup> of *Audientes*, *gensulectentes*, *competentes*, and *intincti*, severall kinds of *Catechumeni*, in the primitive times; as if those names had never beene heard of, but amongst the fennes: you would be thought to lie at wrack and manger with Lady *Philology*, though you never kist her. For had you but the least acquaintance with her, you would not runne into those errors which you do continually. You tell us of these *Audientes*, that <sup>u</sup> if the *Table* were in the *Chancell*, they could not be admitted to draw so neere as to see and view it: and therefore make Saint *Austin* say, that's the *Lords Table* there, which you see placed in the midst of the Church. Why? could they not more easily see it in the midst of the Church, than if it had been in the *Chancell*? Were they so Eagle-sighted a far off, and could they not discern it, if placed neerer hand? This

is

is a mystery indeed, above my capacity. Perhaps you think, that commonly, and at other times, it stood in the middle of the *Church*: but when the *Catechumens* were driven forth, and the holy Sacrament to bee administered, it was removed into the *Chancell*. And then consider with your selfe, how fitly you would have the *Table* to bee set at other times in the upper end of the *Chancell*; and be brought down in time of the *Communion* into the body of the *Church*. Next you have made S. *Austin* say, that if these *Audientes* could but by chance get a glimpse of the holy *Table*, they were instantly (all discipline notwithstanding) to be baptized: and yet Saint *Austin* saith expressely, *ut mensam videretis*; that they did see the *Table*, though they came not to it; nor do we finde they were baptized so presently on the sight thereof. Therefore to set the matter right, I rather should conceive that the word *illa* there, is of specall efficacie: and points not to a *Table*, which was then before them, (for then *hec mensa est ipseus*, might have been more proper): but to some *Table* further off, in the *Quire* or *Chancell*, made ready for all those that purposed to Communicate; which the said *Catechumens* might see, though they came not neere it. And so Saint *Austin* in these words, *Mensa ipseus est illa in medio constituta*, "must be thus interpreted; *His Table is that yonder* which is now "in readinesse. What is the matter, O you *Audientes*, "that you can look upon the *Table*; and yet not fit "and prepare yourselves to be partakers of the banquet. As for your note from *Albassinus*, that if the *Audientes* should but get a sight of the holy *Table*; they were all instantly to be baptized: you do most shamefully abuse that learned Bishop; who was too great

(x) Observat.  
2. cap. 2. cited p.  
217.

Sect. 2. a scholler to be so mistaken. And therefore take along that passage for a close of all, to which you point us in your margin : where you shall finde he speaks not of their getting a glympse the holy *Table*, but of the *holy mysteries* celebrated on the *Table*. *Si cui contigisset Catecumeno, casu aliquo, aut sacrificiis interesse, aut oculis sacra illa intueri*, (call you this a *Table*) *cum protinus sacro fonte abluendum esse*, Such a notorious falsifier of all kinde of Authors, did man never meet with.

(y) Coal. from  
the Altar. p. 56.

(z) p. 226.

Next for *Durandus*, it was observed out of him by Bishop *Iewell*, that the Priest turning about at the *Altar*, doth use to say, *Aperi os meum in medio Ecclesie* : which proves not, as the Doctor said<sup>y</sup> that the *Altar* stood in the midst of the *Church*; but that the Priest stood at the midst of the *Altar*. You know this well enough, that the Priest doth stand so; but you must needs say somewhat, what soever you know : and therefore bring *Durandus*<sup>z</sup> to expound himselfe. Well then, what saith *Durandus* to it. “ *Per Altare Cornu-*  
“ *strum intelligitur, quod est in medio Corporis, sicut Alta-*  
“ *re in medio Ecclesie*. By the *Altar* is to be understood  
“ our heart, which is in the midst of the body, as the  
“ *Altar* is in the midst of the *Church*. This is almost the  
only place you have cited fairly in all your book; & in  
congratulation to your selfe for your honest dealing,  
you presently flie out on the poore Doctor, as if there  
were no *sensible sacrifice*, nor *materiall Altar* : because  
*Durandus* in his way of *Allegories*, compares the *Altar* to  
our heart. Iust thus before you dealt with the *Panegyrist*  
in *Eusebius*; and too ridiculously in both. Therefore  
to let your *Allegories* passe, as not considerable in this  
case, we must reply unto the words. And here I will  
make



make bold to tell you, that by *in medio Ecclesia* here, *Durandus* doth not meane the *middle* of the Church, that is, the *body* of the Church: but which I know you meane to laugh at, the middle of the upper end of the *Quire*, or *Chancell*; there where the *Altar* stood in those times he lived, and long before him. Will you the reason why I say it? then look into the former Chapter, where hee will tell you of those *rayles*, or *barres*, which part the *Altar* (or the *Altar place*) from the rest of the *Quire*: as it is now in our Cathedrals, and many others of this kingdome. *Cancelli quibus Altare a Choro dividitur, separationem significat cœlestium a terrenis.* And so the *Altar* stood not in *Durandus* time, in the midst of the Church, but generally at the end of the *Chancell*, and thus much briefly for *Durandus*.

For those exceptions which you make against the testimony produced by the Doctor<sup>a</sup> from *Socrates* and *Nicephorus*, about the standing of the *Altars* in *Antiochia*; we must needs runne them over for your satisfaction, though not worth the while. What they affirme herein, we have at full laied down in our former Chapter: *Cassiodore* being there brought in, into the bargain. The first thing you except against, is that the place he cited from *Nicephorus*<sup>b</sup> is not to be found lib. 12. c. 24. but lib. 12. c. 34. This is another of those *malicious falsifications* that you charge him with, p. 58. and<sup>c</sup> you *besprew him for it*, here. p. 228. A very easie errour if you mark it well; and such as *Printers* will commit, do we what we can. But it was found, it seems at last; that's well: more than man can say, of you and your quotations, I am sure of that: And so the wretched Doctor hath dealt with *Socrates* also,<sup>d</sup> citing him right, you

(a) Coal. p. 56.

(b) 228.

(c) and I besprew him for this trick. p. 228

(d) Ibid.

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you say, in *Latine*, cap. 21: whereas it is the 22. Chapt. in the *Greek*. It would be well if you would cite your Authors right in any Language; or else finde greater matters to except against, before you quarrell: yes that you will you say. For these *Historians* doe not  
 “note those rites of the *Altars* of the Citie of *Antioch*,  
 “as different from all other *Altars*, or from the gene-  
 “rall practice of the Church: but that they differed  
 “in those rites from the Church of *Rome*, only, as *Iosephus Vice-comes* proves at large. What ever *Vice-comes* proves in other places, I am sure hee proves it not in the place you cite; being *de Missæ Ritib. l. 2. c. 5.* in which there is not one poore word that reflects that way. Nor will I take the paines to search, if hee saith it elsewhere. For whatsoever he saith in that, he can never prove it: the Authors being so expresse in the affirmation. *Ἀλλ’ ἵνα περὶ τὴν τῶν Ἱερῶν*, as it is in *Socrates*; *contrarium ab aliis Ecclesiis situm*, the translation reads it, *diversum prorsus quam alibi situm*, so *Nicephorus* hath it. The words are generall enough, without relation any way to the Church of *Rome*.  
 Now where you say, \* that neither *Socrates* nor *Nicephorus*, doe say that the *Altars* did stand *Westward*; that *Socrates* doth not speake of the position of these *Altars*, but the Churches onely; and that *Nicephorus* adding besides his Author, the posture of the *Altars*, doth presently correct himselfe in the words of *Socrates*: all these are worse than so many mistakings, as you have made them in the Doctor, they are wilfull falsehoods. For doth not *Socrates* affirme, & γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύον; and doth *Nicephorus* say otherwise, than *Sacra ara non ad Orientem, sed ad Occidentem versus, collocata fuerat*? what finde you in *Nicephorus*

\* (e) p. 229.

*rephorin* like a recantation, passing directly from these words to another matter: For shame presume not thus on the credulitie of your Readers: and think not all the world so stupid, as to bee cheated with your faire words, and a loaded margin. The rest of your exceptions are so slight, they need no reply. The Doctor saith not as you<sup>f</sup> charge him, that *all the people* (f) p. 229. in Syria, *might possibly place the Altar in the midst of the Church*: but spake it onely of the people of the citie of Tyre. And for the pudder that you make about the meaning of the word ὄραν, which is another smack of your *criticall* ignorance: bee pleased to know, that without any wresting of the word, the *Altars* may be said ὄραν to look towards the *East*; as well as that *Priests* looked that way, which did officiate at them, or upon them. And if you will vouchsafe to look in *Clemens* (g) Strom. 17. of *Alexandria*, you will there finde that the word βλέπειν is so used. τὰ παλαιότατα τῶν ἱερῶν πρὸς δύ-αν ἔβλεπον. So hee in reference to some ancient temples built amongst the *Gentiles*.

Thus having saved the Doctor harmlesse from your vaine assaults; we will next see, what you have studied of your owne against the standing of the *Altar*, at the *East* end of the Church. Where I must tell you your particular instances will prove but weake and filly Arguments, like the *Cathedrall Church at Dover*, or the *round Church of Cambridge*, which wee met with lately. That which you tell us from the Greek Churches is indeed considerable, if it were as true. You tell us, out of *Gentian Hervetus*,<sup>h</sup> that in the Βῆμα or Chan- (h) p. 213. cell there be two *Altars*, whereof the greater stands in the midst of that Roome, and the lesse close by, at the left side of it. Yet Bishop Jewell in his 13. Art. being of



Sect. 2. the *Pluralitie of Masses*, cites many of the Ancient Fathers that say, there is but one *Altar* in every Church: and then concludes with *Gentian Hervet*; *In Græcorum templis unum tantum est Altare, idque in medio choro aut Presbyterio.* Not in the middle of the Church then, we have gained so much: and wee have reason to beleeve it was not in the middle of the *Chancell* neither. One of you I am sure is out with your *Gentian Hervet*, touching the number of your Altars: and think you, that you are not both out in the placing of them? No certainly say you, that cannot bee, because the *setter forth of the Greeke and Latine Liturgies*, hath affirmed as much: viz. that there be in those Churches two Altars, the greater in the midst, and called the holy Table, the lesser called the *Prothesis*, or Table of Proposition. And then you bring in *Claudius Sainctes*, to tel us, that in the *Greeke Temples*, there is but one high Altar, and that placed in the midst of the Quire. You should doe well to reconcile your witnesses, before you bring them to give evidence. *Claudius Sainctes*, as you cite him, hath told us of one Altar only; the *setter forth of the Greeke and Latine Liturgies*, as you please to call him, tels us of two; but placeth, as you cite him, the greatest only in the midst: and *Gentian Hervet* setting the great Altar in the midst, hath placed the least close by it, at the left side of the greater. Your selfe and Bishop *Iewel* with your *Gentian Hervet*, and *Gentian Hervet* with your *setter forth*, and his *Claudius Sainctes*, agree but very ill together. We might doe well to keepe them withou: fire and candle, till they agreed upon their verdict: but wee will take an easier Course, and dismisse them presently. And first beginning with your *Claudius Sainctes*, you  
cite

(i) p. 213.

cite him <sup>k</sup> in his *Edition of the Greeke Liturgie at Paris*, 1560. but you cite neither page, nor place where a man may finde it. Indeed it was most wisely done to conceale the matter; that so your Reader might bee drawne rather to take it on your word, than take the paines to looke for it upon such uncertainties. But howsoever being looked for, and looked for with a diligent and carefull eye; we must returne *non est inventus*, no such words in *Sainctes*. Next for the *setter forth of the Greeke and Latine Liturgie*, you might have done us a good turne to have told his name: at least not to have sent us to enquire for him in <sup>l</sup> the *Biblioth. vet. Patrum, Tom. 2. in Annot.* without more punctuall direction. You mean, I trow, the *setter forth of the Liturgies in Greeke and Latine*; and them wee finde indeed in the second Tome of that edition. But when you talke I know not how, of a *setter forth of the Greeke and Latine Liturgies*, and send us to the *Biblioth. vet. patrum, Tom. 2.* you bid us looke into a place where no such man was ever heard of: the *Greeke and Latine Liturgies* not being found in the second of those Tomes, but in the sixt. I see you were resolved that whosoever traced you, should have much to doe. But having found your Author out, we finde you had good reason to conceale his name, and give us such obscure directions for the finding of him. For *Genebrard* whom you blindly call the *setter forth of the Greeke and Latine Liturgies*, hath told us such a tale as will marre your markets. <sup>l</sup> For hee divides their Churches into these five parts: the first called *Βῆμα ἁγίων*, the holy Tabernacle, so called *quod gradibus in illam scandatur*, because it is mounted up by steps; and this is entred into by none but the *Priests*. The se-

Cap. 8.

(k) p. 214.  
in margine.(l) p. 213. in  
margine.(l) de ritib.  
Græcorum, at  
the end of Sa-  
cram. sterio-  
rum ante con-  
secratorum.

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cond hee entituleth *ἱερατεῖον*, the Quire or Chancell (properly and distinctly so intituled) *Locus Clero & Cantoribus deputatus*, a place assigned for the clergie and the singing men. The third was *Ἀμῶν* or the Pulpit-place, where the Epistles and Gospels were read, and Sermons preached unto the people. The fourth called *ναός* or the body of the Church, wherein the people had their places, both men and women, though distinct: and last of all the *πρόναος*, or place for Baptisme, neere which stood the *Penitents*. Now for the *Altars* which he speakes of, they stood not, as you make them stand, in *ἱερατεῖον* in the Quire or Chancell, distinctly and properly so called, and much lesse in the middle of it; but in the upper part thereof, mounted up by steps (and severed from the rest by a vaile or curtaine) which place was therefore called *τὸ βῆμα*; i.e. the *Altar-place*, the *θυσιαστήριον* or *Altarium*, which before we spake of. *Illic sunt duo Altaria*, there, in that upper end, above the steps, stood those two *Altars* which you talke of: not in the middle of the Chancell as you falsely say. And there, the greater of the two did stand *in medio*, in the middle between North and South as they still continue: the lesser, which hee calls the *Prothesis*, standing on the left side thereof, and thereon stood the bread appointed to be consecrated, till it was offered on the *Altar*. Not doth he say, the greater is in the midst, and called the holy Table, and no more but so: but *majus est in medio*, *θυσιαστήριον*, *sacra mensa*, &c. the greater of them is in the midst, and is called the *Altar*, the *holy Table*, the *Holy of Holies*, with many other names which are there attributed to it. Where you may see, that *θυσιαστήριον* hath precedencie of *sacra mensa*, though you are pleased to leave out.

(m) v. cap. 7.



out *Altar*; as if he called it onely the *holy Table*: this said, your evidence out of *Gentian Hervet* will bee easily answered. And here I cannot chuse but tell you, that herein you have shewne most foulely, either your ignorance or your falshood. If you conceived that *Bñua* there did signifie the whole *Chancel*, then it shews your ignorance: if that you knew it signified no more than the upper part, *in quod gradibus scanditur*, and yet set downe with <sup>m</sup> *in the Bñua* or *Chancell*, as you have translated it, then you shew your falshood. And so I leave you with an *Vtrum horum maior accipe*; make your best of either: or if you will, take both; being both your owne. The α'γ'ιον *Bñua* which you find in *Gentian Hervet*, is that which you had met with in your *setter forth*, a place distinguished from the *Chancell*, and raised above it, within the which the said two *Altars* stood, which your Author speaks of; and stood, as you were told before (one of your Authors borrowing from the other both his words and matter,) though indeed one of them was no *Altar*, but a *Table* only; a *Table* either of *proposition*, or of *preparation*, no great matter which.

(m) In the *Bñua* or *Chancell* there be two *Altars*, of which the greatest stood in the midst of that Roome, P. 213.

Next let us looke upon the Latines, and their use herein, from whom the *English* first received the faith of *Christ*, as your selfe confesse, calling their *Austin*, the *Apostle of the Saxons*. p. 223. And herein to begin with, wee have gained thus much, that neither the *Tables* heretofore, nor the *high Altars* afterwards did stand in the midst of the Church or *Chancell*; but <sup>k</sup> so farre from the wall at least, as the *Priests* and *Deacons* might stand round about them. Wee hope you will come home in time. First you had placed the *Altar* in the middle of the Church; then you removed it very fairely

(k) or at least wise so farre from the wall, &c. p. 218.

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into the *middle of the Chancell*, and now you have advanced it so neere the *wall*, as there is onely roome for the *Priests* and *Deacons* to goe between. I finde you comming on apace, but that shall not helpe you: for I am bent to trust to nothing that you say, till I have examined it, no though it made unto my purpose: Now for the prooffe of this, you bring us in some Authors, and some precedents. Amongst your Authors, *Walafridus Strabo* hath been heard alreadie, who saith no more, but that in the first times the *Altars* in the Church were placed *ad diversas plagas*, according as, poore men, they could fit themselves, but makes the generall use to be otherwise, as before was said. And so do *m Bellarmine*, and *Suarez* too, two other of your Authors, as it relates unto the Churches, which generally, they say, are built *ad orientem*, some few excepted, which could not otherwise bee erected? But *Bellarmino*, I assure you, doth not speak one word in the place by you cited, touching the *fixing of the Altars in any posture*; *propter commoditatem loci*, if the convenience of the place require it. That's an addition of your owne, no such thing in *Bellarmino*. And howsoever *Suarez* seeme to looke that way, yet he acknowledgeth withall, that placing of the *Altar* at the East end of the Church, was the ancient Custome. For *Vice-comes*, he doth take it as you say, for a very cleere and indubitable assertion, *Altaria medio in templo allocata fuisse*, that Altars were placed heretofore in the *midst of the Church*. And he doth take it too, I say, for as indubitable, and as cleere, "*non nisi Constantini temporibus cepisse Christianos missam publice in Ecclesia consicere*", that till the time of *Constantine* the Christians did not celebrate the Sacrament in their Churches

(l, p. 219.

(m) and Bellarmine himselfe together with Suarez doe willingly allow they may be fixed in any posture, &c. p. 219.

(n) Vicecomes de milla ritib. l. 2. cap. 21.

ches publickly: but neither you nor I am bound to believe him in it. No matter how hee saith it, but how hee proves it. ° Your *Aloysius Navarinus* comes in here impertinently, who on these words, *Circundabo Altare tuum*, saith, that *their situation was such in former times*, that the *Priests* might compasse round about the holy Altar. But good Sir tell me in your next book, of what *Priests* he speaks. For that the Altar stood so in the law of *Moses*, we know well enough; and the *Priests* compassed them about, we know that also. But that the Altars stood so in the Christian Church, you do not tell us from your Author: which is a pregnant argument, that it is not in him? <sup>(o) p. 219.</sup> But, as you say, the maine authority you relie upon, is the *Pontificall*: wherein the *Bishop* is enjoined in three severall places at the least, to compasse the Altar round about, or *circumcirca*: which were it fastned to the wall, were as you say impossible for a man so to do. <sup>(p) p. 220.</sup> Iust so. But tell me in good earnest, do you conceive the Bishop is enjoined in the *Pontificall*, to go round about the Altar, (as you mean round about it, when you tell us so) because you finde it, *Pontifex circuit ter Altare*, once; and *circuit semel*, twice, as your margin rightly. The *circumcirca*, is your owne; and none of the *Pontificals*. And for the compassings there spook of, they must be taken *in circuitu possibili*, to compasse so much of it, as may be compassed. And so you must interpret another passage in the said *Pontificall*. viz. *Thurificat Altare undique ad dextrum & sinistrum latus, ante & desuper*, p. 203. and 232. of my Edition being of Paris, Anno 1615. *Vndique* there implies as much as *circumcirca*, and yet you finde not that the Bishop is to cense or fume the further part thereof. Why so?



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because he could not come to do it. If not to cense it, then certainly much lesse to *compasse* it about, as you meane compassing. Compare your *Circuit*, with my *undique*, and tell me what you think of this proper Argument, upon wiser thoughts.

(q) p. 218.

From Authors you proceed to *Precedents*, *Precedents answering these Authorities in all ages, and in all countreys whatsoever*. In case your *Precedents* serve your turne no better than your *Authors* did, there's never a Scriveners Clerk in *London*, but will shew better *Precedents* for a poore *Noverint Vniversi*. And of this quality is your first, a generall *Precedent*, a perfect *Noverint Vniversi*. For as you say, you were extreemly *laught at by all strangers, for making unto them such a foolish question, as they deemed it*. And like enough, I would have laught at you my selfe, had I heard you aske it: for never did so great a *Critick* aske so poore a question. I know your meaning yet, however. You would bee thought to have been laught at, for thinking that the *Altars* generally stood at the *East* end of the *Church*: but if you asked the question, you were only laught at by the strangers, for thinking it a matter questionable, that they should stand in any other place than that. And though I take this for a *tale*, a very *winters tale*, fit only to bee told by such a confidence as yours: yet being told by one of the right faction, no doubt but it will passe for currant, and finde a credence among those who are not able to distinguish between *chalk* and *cheese*, but swallow all that comes before them. Your *Noverint Vniversi* being sealed and delivered, wee should look forwards to the rest of your observations; but we will borrow leave a while, to look upon the *Church of Millaine*,  
and

and on the *Reformation* made therein, by the great **Cap. 8.**  
**Cardinall Borromao.** It seemes, before his time, ' that (r) *Concil. Mediolanenſ. 4. de Capellis & Altar.*  
 there had been ſome *Altars* rayſed in very inconvenient places : ſome neere the *Pulpit* ; ſome neere the *Organs* ; ſome againſt one pillar, ſome againſt another ; and ſome neere the doore : yet finde I none particularly under the *Reading Deſke*, nor do I think that you can finde a *Reading Deſke* in any of the *Millaine Churches*. Only becauſe you ſayd before, that (f) p. 75. 76.  
 the *Pulpit* and the *Reading Pew* might be called *Altars* no leſſe properly than the *Holy Table* : you would now ſhew an *Altar* neere the *Reading Deſke*, in hope the *Reading Deſke* may one day become an *Altar*. I hope you cannot hence conſclude, that the *High Altar* ſtood indifferently in any part of the Church ; or that in thoſe ſmall Churches wherein there was one *Altar* only, that one and only *Altar* ſtood as it hapned in the body of the Church, under ' the *Organ-loft*, the *Reading Deſke*, the *Pulpit*, or you know not where. There's (r) p. 221.  
 none ſo ignorant of the world abroad, but knowes that in the greater Churches there were ſeverall *Altars*, none of the which come under our conſideration, but that one *Altar*, which was diſpoſed of in the *Chancell*. Your *Pillar-Altars*, and your *Chappell-Altars* were of another nature, and had their ſeverall places in the Church, according as they might bee ſituate with the moſt conveniency. But ſo, I truſt it was not with the *High Altar*, as they call it. And yet in this you tell us, if we may beleeeve you " " that in the *ſevere reformation* which that *Cardinall* made in all the Churches (u) p. 221.  
 " of the ſtate of *Millaine*, he doth require that there be  
 " left a ſpace of *eight Cubits* at the leaſt, between the  
 " *High Altar* and the *Wall*, to admit the aſſiſtance of  
 more

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“more Priests and Deacons at feasts of dedication,  
 “and other appointments of solemne Masses. If this  
 were true, it were enough, we would seek no further.  
 But there is nothing true in all this story. The di-  
 stance that you speak of, was not betweene the Altar  
 and the Wall; but betweene the Altar and the Rayle,  
*quod septum ab Altari congruo spatio distet*, the rayle,  
 or barres, and not the wall; as in the fourth Coun-  
 cell of Millaine, published by *Binius*, being the ex-  
 tract of those Acts, to which you send us. But lest wee  
 should fall short of our present purpose, which is to  
 set you forth unto the world, for the most notable  
*Counterfeit* of these later Ages; wee will bee bold to  
 borrow helpe from your owne deere selfe, against  
 this man of *Lincolnshire* that so abuseth his good Au-  
 thors. You cite us in this place, *Acta Eccles. Medi-*  
*olan : part 4. lib. 10. de fabrica Eccles.* and pag. 48. of  
 your *holy Table*, you cite the very same againe. But  
 there you sing another song, and report him rightly  
 in these words. “When you build an *High Altar*,  
 “there must be from the foot or *lowest degree* thereof,  
 “to the *rayles* that inclose the same, *eight Cubits* and  
 “more, if the Church will beare it, that there may be  
 “roome for the clergie to assist, (as sometimes is  
 required at solemne Masses.) \* *Et me mihi perfide pro-*  
*dis, me mihi prodis ait?* What have wee here, the  
*Minister of Lincolnshire*, confessing guilty? His Au-  
 thor wronged in one place, and most miraculously  
 righted in another? Now fie upon thee that couldst  
 not keep thine owne counsell; but must needs blurt  
 out all, though against thy selfe. And so *Ex ore tuo*  
*inique Index*. The space you talk of was, as you see,  
 betweene the Altar and the raile; and not betweene  
 the

(x) Ovid Mc-  
 tamor.



the *Altar* and the *wall*, which was the matter to be proved. The *Cardinall* was too good an *Antiquarie*, to make so great a distance as you falsly charge him with, betweene the *Altar* and the *wall*. And though he was not *sainted*,<sup>y</sup> as you idely dreame, for taking downe those *petit Altars* in his Church of *Millaine*: yet such a reverend esteeme the Popes had of him, that the whole<sup>z</sup> order of the *Humiliati* was suppressed for ever; only because one desperate knave amongst them, made an attempt upon his person.

(y) Made a Saint it seemes for it is service. p. 221.

(z) Thuanus hist. l.

This said, those few particulars which you have to shew, might very easily be granted, and do no prejudice at al to the cause in hand: and it were not amisse to do so, but that you falsifie your Authors with so high an impudence, in some of those particulars, which you have to shew. Your instance of an<sup>a</sup> *Antient Marble Altar*, in the middle of the *Catacombe*, wee will freely yeeld you? For say you not your selfe, that it was a place, in which the *antient Bishops of Rome* were wont to retire themselves in time of persecution? If so, it was well they had an *Altar*. Those were no times to be solicitous about the placing of the same, as before we told you. Next in *Saint Peters Church* in the *Vatican* you have found an *Altar*, called *Altare Maggiore*; but the worst is, you know not where to place it. The Italian Author whom you<sup>b</sup> cite, tels you the posture of this *High Altar*, was in the midst of the *Quire*: and yet *Chemnitius*, whom you cite p. 222. and allow of too, hath placed it *ante Chorum*, before the very *Quire*. This, as you say, was not observed by your former Author; you say true indeed. Your former Author, if you report him right, hath placed it in the midst of the *Quire*, and therefore could not well observe that

(a) p. 220.

(b) p. 221.

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(c) de rebus  
Eccl. cap. 4.

(d) Examen  
Concil. Trid.  
pars. 4.

that it stood before it. But stand it where it will, what are you the wiser? Do you not finde in *Walafridus Strabo*, that in this very Church there are many *Altars*, some placed towards the East, and some in others parts thereof: *Altaria non tantum in Orientem, sed etiam in alias partes esse distributa*. And finde you not also in *Chemnitius*, that in that very Church there are an hundred and nine Altars; and then no marvell if some of them stand in the middle of the *Quire*, and some before it. Nor doth *Chemnitius* speak at all of that *Altare Maggiore* which before you spake of, for ought there appeares; but only tels you, *apud Altare ante Chorum*, that before the *Quire* there was an *Altar*. And, which most cleerely shewes your falshood, hee most perfectly distinguisheth that before the *Quire* from that under the which Saint *Peter* and Saint *Paul* lie buried, which your Italian Author speakes of, by the number of *Indulgences*. You might have spared *Chemnitius* well enough, for any service hee hath done you; but that you love to clog your margin. And for Saint *Peters* *Altar*, place it where you will, either in the middle of the *Quire*, or before the doore, you cannot thence conclude that there was no High Altar anciently at the East end of the Church; no more than if a man should say, there is an *Altar* in the middle of King *Henry* the Seventh his Chappell at *Westminster*, ergo there is no Altar at the East end of the *Quire*.

(c) p. 221,

From *Italy* your Booke transport you into *Germany*, and there you heard another winters tale, of that alacrity which *Witiking* the ancient *Saxon* found in the face of *Charles* the Great, when hee began to approach that Table which was in the midst of the Church.

Church. For this you cite *Crantzius in Metrop.* l. 1. c. 24. but there's not one word that reflects that way in all that Chapter, nor indeed could be, if you marke it; the Emperour *Charles* being dead and buried. *Chapt. 18.* That which you meane is *Chapt. 9.* (Should ~~not~~ <sup>now</sup> ~~before~~ you for this mistake) and there indeed it is related in this sort: *Postea vero mensam adierat. Templo mediam, ita hilari mihi conspectus erat vultu, &c.* that the good Emperour changed his Countenance, at his approach unto the Table. How feared? *Templo mediam*. What in the middle of the Church? I cannot tell you that. For then hee would have said, *in medio Templi*, and not *Templo mediam*. The Table *Templo media* was the High Altar out of question, and stood as now it doth at the upper end of the Quire: and yet was *Templo media* just in the middle to the Church, or any man that coming from the lower end, did approach unto it. Nor doth *Hospinian* tell us, as you make him tell us, that in the Reformation which the Helvetians made at *Eigire*; (so great a Clerke as you should have called it *Zurich*) *Ann. 1527.* They found that in old time the *Fane* had beene situated in that very place, where the Popish High Altar was then demolished. *Hospinian*'s onely faith, *Non obscuri notis deprehensum esse*, that it was so conjectured by certaine signes. And thinke that those signes might not deceive them. Besides, *Hospinian* speakes not of the Popish High Altar, but calls it onely the High Altar, *Altare summum*. Popish was foisted in by you, to make poore men beleve that all High Altars, were *ipso facto*, Popish Altars, and therefore *ipso facto*, to be

(f) p. 222.

(g) de Origine  
Altarium, ca. 6.



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(h) p. 222

(i) p. 223.

(k) and by the  
inscription, must  
needs have been  
used for a Com-  
munion Table  
heretofore.  
p. 223.

(l) p. 223.

be demolished. Such excellent arts you have to in-  
fuse faction in mens mindes, as never any man had  
more. From *Germany* you passe to *France*, where you  
finde nothing for your purpose. You <sup>h</sup> are informed,  
you say, that *there they doe not fasten their High Al-  
tars to the wall; but the lesser or Requiem Altars on-  
ly*. I dare bee bold to say, no man ever told you so:  
the contrary thereunto being so apparent; as I my  
selfe can say, of my own observation. So that your ge-  
nerall being false, that which you tell us of the *rich  
Table* in the Abbie Church of *S. Denys*, will conclude  
no more, than your *Cathedrall Church at Dover*. And  
yet you tell us false in that too. For that the Table  
is <sup>i</sup> not *laied along the wall, but stands Table-wise*, you  
find not in the *Theatre*, cited in the Margin: that you  
have added of your owne. Nor doth the Inscription  
which you bring, prove that it standeth *Table-wise*:  
for the Inscription may as well fit an *High Altar* now,  
as a *Communion Table* heretofore. Besides, how ever  
it <sup>k</sup> was used before, in case it bee not used so now, it  
makes no matter how it stands. For if it bee a *Table*  
onely, a faire *rich Table* to feede the eye, and not im-  
ployed in any of their religious Offices: place it in  
Gods name how you will; and make your best of it  
having placed it so. The *holy Altar* in the same Church  
placed before the *Tombe of Charles the bald*, stands, as  
you say, *in a manner in the midst of that roome*. Not  
in the *midst* expressely, but *in a manner in the midst*.  
Neither so, nor so. For the said *holy Altar*, as they  
call it, stands against the wall, part of the Chappell  
being behinde it, (a place appointed for the *Sacrist*)  
according, as you cannot chuse but have observed,  
in

in many of our *Cathedrall Churches* in this Realme. And these indeed, are no strange postures in that Country; you say right in that: but very wrong as you intend it, as if it were not strange in *France* to have the *Altars* stand in the midst of their *Churches*. Both the *rich Table* that you speak of, and the *holy Altar* as they call it, stand there no otherwise than other *Altars*, both in *France*, and elsewhere: which I can say of certaine knowledge, having marked them well.

Cap. 8.

The other three rich *Tables* which you tell us of, <sup>m</sup> two of them in *Constantinople*, and one in *Rome*, conclude as little to your purpose: there being no prooffe brought that they stood *Table-wise*, or were not *laied along the wall*; but only your meere say-soes, and some bold conjectures. Nay it appeares most plainely, in that wherein you instance first, that it was made to stand against a wall, and in no place else. For it is said of that *incomparable Lady Pulcheria*, and not *Pulchelia*, as you call her, the Emperours Sister, that making such a costly and magnificent peece of worke as the *Table* was: <sup>n</sup> shee caused to bee inscribed on the *Front* thereof, that all might read it, [καὶ ἐπὶ τῷ μετώπῳ τῆς τραπέζης ὡς αὐτῶν οὐκ ἐκείνη] the purpose of the gift, and true intentions of the giver. Had it beene then the use of the Church in *Constantinople*, to place the *holy Table* like a *Communion Table*; no doubt but that shee would have caused the said *Inscription* to bee made accordingly. Not on the *Front* thereof, for *Front* it could have none, except you please

(m) p. 224, 225.

(n) Sozomen.  
lib. 9. c. 1.

## Sect. 2.

(6) p. 225.

please to call the narrow end by the name of *Front*, (as none will call it; if you do not;) but round about it. And being inscribed round about, it might as easily have been read, the *Table* standing *Table-wise*; as being on the *Front*, the *Table* standing *Altar-wise*. So that you have found out an excellent Argument against your selfe: and wee thank you for it. Your second instance is ° of a *Table*, sent from *France*, by King *Pepin*, to the Pope, and dedicated to *Saint Peter*. How prove you that this *Table* was not made an *Altar*, nor placed *Altar-wise*? Marry say you, because the Pope returned this Answer to the King, that on that very *Table* hee had offered the sacrifice of praise to Almighty God, for the prosperity of his Kingdome. An admirable disputant. But good Sir, with your leave, might not the Pope offer the sacrifice of praise to Almighty God, on any thing but on that *Table*: or on that *Table* situate all along the wall, but in the posture onely of a common *Table*: or not upon that *Table*, changed into an *Altar*? I see you are excellent good at all things; but for *non-sequiturs*, a very none-such. For your last instance of the holy *Table* offered up by *Iustinian* in the Temple of *Sophia* in *Constantinople*; you build on this, that the Inscription on the same was ingraven upon the wall, round about it; and therefore could not have beene seene, had the said *Table* beene laied along the wall. Thus you conclude, and your conclusion, as it should, followes *deteriorem partem*, in the worst sence too. Your *Circuit*, and your *ypocrit* have beene scanned already. Nor can you prove



prove by *γύρωθεν* that the inscription on the Table went quite round about it. It might bee done *ἐν γύρω*, and not *circum-circa*. Cannot you walk *ἐν γύρω* about an *Altar*, or if that word offend you about a *Table* placed against a wall, backwards and forwards, from the extreme corner on the North-east, to the extreme corner on the South-east, and yet not walk quite round about it, in a perfect circuit? if no, you understand not what you meane when you say *ἐν γύρω*: if yea, then you may finde how the inscription might be engraven *γύρωθεν* on *Iustinian's Table*, and yet the *Table* stand all along the wall. You see, I hope, by this time, the exceeding weaknesse of your cause; as other men may see by this, the extreme foulennesse of your carriage, in the handling of it.

But to what purpose tell wee you, of what you see: who being nor blinde, nor *blinker*, as you make the Doctor, do shut your eyes most wilfully that you may not see; or rather see too well, but will dissemble what you see. Great paines assuredly you take to prove that the *Communion Table* ought not to stand at the upper end of the *Chancell*: and that it is against the *Liturgie* and *Canons* of this Church, against the practice of antiquity, yea and against the usage in the Church of *Rome*, to place it so. And which is yet more strange, you cast a scandalous staine on them which opine the contrary, as if they were of very desperate faith, and corrupt affections. For p. 76. you fling a jealousie abroad, as if in pla-

## Sect. 2.

cing the Communion Table *Altar-wise*, they meant somewhat else, than for feare of our gracious King they dare speak out: the Masse at least, no question, who can take it otherwise. And worse than so, p. 204. you tell us, that these new Reformers, though they prepare and lay grounds for the same, dare not (for feare of so many Lawes and Canons) apparently professe their Eleusinian doctrines: and that they are busied as yet, in taking in the outworks, that that being done, they may in time have a bout with the fort it selfe: With spight and calummie enough. One that should read these passages, would thinke that your selfe did place a great deale of religion, in these outward matters: yet such is your ill-luck, or want of memory, or somewhat which is worse, that you confesse in other places, that placing of the *holy Table* in the upper end of the Chancel, is of a very meane and inferior quality; not to be stood upon or gain-said, if it bee required. For p. 67. you declare your selfe, that you would not advise any Clergie-man of what degree soever, to oppose his Ordinary, either in this or any other particular of so low a nature. So low a nature, marke yeu that; and then consider with your selfe, how little cause you had, to take so much paines to so little purpose; but that you have a minde to disturb the Church, that you may fish the better in a troubled water. So for the writer of the letter, hee signifieth unto the Vicar, \* that the standing of the *Communion Table*, was unto him a thing so indifferent, that wlesse of  
fence

(a) Holy Table.  
p. 12.

*seats and umbrages were taken by the town against it, he would neither move it, nor remove it. And you your selfe have brought him in discoursing with the men of Grantham, of the indifference of this circumstance in its owne nature: as in another place, you make his Lordships opinion to be very indifferent, in the said placing of the Table, however the Rubrick of the Liturgie did seeme apparently to be against it. Nor is he onely so resolved in point of judgement, but hee is positive for the setting of it Altar-wise, in point of practice: the Table, as you tell us, in his Lordships private Chappell being so placed, and furnished with Plate and Ornaments above any the poore Vicar had ever seene in this Kingdom, the Chappell Royall only excepted. A strange tale to tell, that for the placing of the Table Altar-wise, the Rubricke should be so apparently against it; and yet his Lordships opinion should be so indifferent in it: his practice peremptorie for the formes observed in the Royall Chappell; and yet that you should be allowed and licenced to write him kam, so flatly contrary to that, which in his owne house hee approves and practiseth. More strange that you should take this paines to falsifie your Authours and disturb the peace and uniformitie of the Church, in matters of so low a nature; wherein you would have no man disobey his Ordinarie. Were you not taken with a spirit of giddinesse, we should have found some constancie in you, though but little truth. But thus you deale with us throughout your Booke; and wander up and downe, you know not whither: the biasse of*

(b) Against the which he conceived the Rubrick to be very apparent, but his Lordships opinion to be very indifferent. p. 12.

(c) Ibid. p. 12.



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your judgement drawing one way, and your zeale unto the faction, pulling you another way. It seemes you have beene much distracted, *aliudque Cupido, mens aliud suadet*: and you are still irresolute what to do, or think. Though for the present fit, like the madde woman in the Poet, you set upon the businesse with a *video meliora proboq;*: but will *deteriora sequi*, do wee what wee can. In which madde mood no wonder if you fall into many impertinencies, and extravagancies, to which now wee hasten: and having made a full discovery of you in them, will conclude the whole.

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SECT.

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## SECTION III.

## CHAP. IX.

### A brief survey and censure of the first service of Extravagancies, in the holy Table.

*The Ministers extravagancies, one of the greatest part of his whole discourse. His ignorant mistaking in the Mathematicks concerning the inventions of Euclide, Archimedes, and Pythagoras. The Minister faulders in the originall of Episcopall authority. His bringing in of Sancta Clara, and Sancta Petra, for the single onely. The Minister mistakes the case of the German Priests. His cavils at the forme of prayer before the Sermon; and turning towards the East in the Act of Prayer. The Ministers ignorant endeavours to advance the authority of the Archdeacons. The Minister mistaken in the Diaconicon. What the Diacony was, and that it addes but little to the dignitie of Archdeacons, that the old Deacon had the keeping of it. The Minister absurdly sets the Deacon above the Priest. Portare Altare, not an honour in the first Deacons, but a service onely. The little honour done by the Minister to the Archdeacons, in drawing down their pedigree from the*

## Sect. 1.

first Deacons. The Ministers ignorant mistake in his own wand and utensil. The Minister subjects the priest to the authority of the Churchwarden, and for that purpose falsifieth *Linwood*. His ignorant derivations of the present Churchwarden from the old *Oeconomi*. The Minister endeavours to exclude the Clergie from meddling in secular matters; and to this end abuses the authority of the ancient Fathers. His ignorance in the Catechisme, and confident mistakes in that. His heartlesse plea for bowing at the name of *I E S V S*.

(a) καὶ τὰν τὸ  
ὑποπεσόν  
γενέσθαι. in  
vit. Chrys.



*Aertius* tel's us of *Chrysippus* the Philosopher, that being a great Writer, (a) he took up every thing that came in his way, καὶ ἐν τῶν ὑποπεσόντων περιέλαβε καὶ ἑαυτοῦ· and swelled his Books with testimonies and quotations, more then needed. And thereupon *Apollodorus* the *Athenian* used to say, that taking from *Chrysippus* writings, τὰ ἀλλότρια, all that was either not his own, or at all nothing to his purpose; καὶ ὁ αὐτοῦ δ' ἑαυτοῦ, his Papers would be empty of all manner of matter. Our Minister of *Lincoln* Diocese is much like that Autor. To make his Book look big upon us, hee left out nothing that hee met with in his own collections; or had beene sent in to him by his friends to set out the worke: and that it might appear a most learned piece, hee hath dressed up his margin with quotations of all sorts, and uses. But with so little judgement and election, that many times he run's away so far from his main businesse, and from the Argument which he took in hand, that wee have much ado to finde him. And should one deal with him, according to the hint that wee have given us of *Chrysippus*; we should find such a full in the



the mayn bulk of his discourse; that the good man would have a very forry frame, to support his *Table*. Such and so many are his *impertinences*, and *vagaries*; that the left part of all his worke, is the *holy Table*, though that were onely promised in the *Title*: and we may say therof in the Poets language, *Pars minima est ipsa puella sui*; the dresse is bigger then the body. However, that wee might not seem to have took all this pains, in a thing of nothing; I have reduced into the body of this answer, what ever of him I could possibly bring in, though by head and shoulders: leaving the rest of his untractable extravagancies, such as by no means could be brought into rank and order, to be here examined by themselves. In marshalling of the, which I shall use no method, but that which himself hath taught me; which is to rank them as I finde them, and as they crosse me in my way: taking them page by page, as they are presented to my view; or dish by dish, as hee hath set them before us. If you find any thing of the *changing* in him, or that his *μίσχυον* do not proove as full of ignorance and falshood, as his *ἔργον* is: I should conceive my time ill spent, in tracing him up and down in so wild a *Labyrinth*. Besides, we have in these *extravagancies* or *vagaries*, some fine smacks of *Puritanisme*, purposely sprinkled here and there to sanctifie and sweeten the whole performance; and make it *ad palatum* to the *Gentle Reader*. Begin then my dear brother of *Boston*, and let us see what prety tales you have to tell us, for entertainment of the time, by way of *Table-talk*: for justifying as you do, the *sitting* of some men, at the holy Sacrament, I must needs thinke you have invited us unto a *Common*, not an *holy Table*.

## Sect. 3.

(c) Pag. 50.

(d) Pag. 51.

(e) And that  
with people that  
are no Geome-  
trician. p. 52.

(f) Pag. 50.

And first to passe away the time till your meate come's in, you tell us two or three stories, (c) of *Euclids*, and his finding out of the *Iacobs staffe*, of *Archimedes* and his *εὐρηκα*, when being in a brazen Lavatory, he had found the *Corones* or circumference of the vessell: and finally of that sad youth *Pythagoras*, (d) who having found in a Diagram an equallie of some lines in a right angled triangle, downe went a whole Oxe to the Gods, for the Inspiration. These are hard words beleve mee, and you do very ill to talke in such a canting Language, and that to poore unlearned (e) people, which are no *Geometricians*: but farre worse, trust mee, to betray your ignorance in so fowle a manner, to those that can detect you for a most confident ignare, to trifle thus in matters which you understand not. It is a good rule and an old, *in mathematicis aut scire oportet, aut tacere*. But you that never cared for any rules, will not care for this. Incomparable, you say, (f) *was the delight of Euclide, when he had found how to make but a Iacobs staffe*. I pray you, good Sir, who told you that *Euclide* made the *Iacobs staffe*? If it was *Iacobs staffe*, as you say it was; it could not be of *Euclides* making. And I would pray you next to tell me, why naming it a *Iacobs staffe*; you put *διονημα* in the margin, Think you *διονημα* signifies a *Iacobs staffe*? The word you cite from *Plutarch* where indeed it is; but a judicious and learned *Mathematician*, as you seem to be, would have considered with *Xylander*, that *διονημα*, is *vox nihili*, no word at all, a mistake meerly of the transcripts. Then if you reade *διονημα*, as the learned do, it might be certainly a worke containing some practicall Theoremes wrought by the *Quadrant* or *Asrolabe*, as well as the *Iacobs staffe*. And then again, if

*Euclide*



*Euclide* wrote such *Theoremes*, it follows not that therefore he found out the *Instrument*. Many have told us of the use, but not found out the Author of it: (g) though *P. Ramus* would have told you, had you asked the question, that it was called *Jacobs staffe*, *Tanquam à sancto Patriarcha illo olim inventus*. However, were the difficulties more, and more debated by the learned in those noble studies, that's all one to you. For like a bold *Adventurer*, you clap it downe a *Jacobs staffe*, in the Text, and in *Justina* in the margin: and then deride both it and them, as being (h) but a *twelve-penny* matter, not worth the speaking of.

(g) Geometria

(h) Which notwithstanding I can buy for 12 pence. p. 10.

From *Euclide* on to *Archimedes*, who washing in a *brazen Lavatorie*, cries out he had found it. What had he now found? in the *Coronae* or circumference of the vessel. What will you give me to relate the storie? Will you assure me on your word, though not worth the taking, that you will never medle with the *Mathematicks*, without further studie? Well then, thus it was. (i) *Hiero* King of *Syracusa*, put out a Crowne to making, of pure gold: and the *Artificer*, like a knave, mixed some silver with it. This being informed of, *Hiero* would faine know, how much gold had beene taken out, and how much silver put in: and desired *Archimedes* to invent some way for the discoverie. He, at a certain time going into his *Bath*, observed a quantitie of the water to over-flow according to the bignesse of his body: whereby he presently conceived a device to solve the Kings *Probleme*, and cries out, I

(i) Vitruv. l. 9. cap. 3.



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*have found it*: i. e. a way to discover the *Artificers* theft by the proportion of the water over-flowing; or in the words of your owne Author, did you understand him, *ut patet ex seque*, a way of measuring the Kings Crowne, which he did accordingly. I see you understand the *language*, as you do the *Mathematicks*: and to betray your ignorance in both at once, must needs interpret *ut patet ex seque* the *Coronet or circumference of the vessell*. He found (k) a *Coronet of gold*, when he cryed out *supra*: though the invention was not worth a *Tester* as you tell the storie.

(k) His men thought he had found a Coronet of gold, and it was nothing but the Coronet or circumference of the vessell.  
p. 50.

But the sad youth *Pythagoras* went beyond them all. Did he so indeed? And so do you too in relating what he invented. It is your master-peece of *Ignorance*; not such another to be found in all the Countrey. But what did he? Marry, say you, *having found in a Diagramme an equalitie of some lines in a right-angled triangle, downe went a whole oxe for the inspiration*. What said you, an *equalitie of some lines*? How many were they for a wager? There are but three in all; a *triangle* can have no more. One is not *some*; and all the *lines* in a *right-angled triangle* cannot be equall, by no meanes: it is both false in the Art, and utterly would take away that excellent invention of *Pythagoras*. If then all three cannot have this *equalitie*, nor any one of them in it selfe; it must be either two or none: you needed not have kept aloofe with your *equalitie of some lines*. And to say truth, it is of none. For this invention of *Pythagoras*, respects not any *equalitie* or *inequalitie* of the *lines* or *sides* in a *right-angled triangle*; but it (l) enquires the *use* or *power* of these *lines*: and it demonstrates the

(l) Euclide, l. 1. Sect. 47.

the square described upon the line *subtending* the right Angle, to be ever equall to the squares of both the other compounded. Now did you either understand the invention it selfe, or else what admirable use is made thereof in all the practice of *Geometry*, you would not grutch *Pythagoras* an *Hecatomb*; a poore *Oxe* was nothing: although as you most ignorantly have set it downe, an *Oxe* had beene too much by halfe; A *Calfe* had beene enough to offer for such a *Bull*. Not such a <sup>(m)</sup> *Pious Bull* indeed, as you have found out for the Doctor; but a profane, a Gentile, and a *Pagan Bull*.

Cap. 9.

(m) V. p. 104.  
of the holy Table.

Your next *vagarie* is, about *Episcopall* jurisdiction; which we have met withall already, as it related unto practice, and the point then in hand betweene us: but wee must here conferre a little, about the *institution* of it. This you touch very gingerly; and so, as one may see, you have a good mind to betray the cause. The *reverend Ordinaries*, and *their calling* are *founded* (as you <sup>(n)</sup> say) upon *Apostolicall*, and (for all the *essentiall parts thereof*) on *divine right*. The *Reverend Ordinaries*? And why not rather, I beseech you, the *Reverend Bishops*? Is the word *Bishop* so distastefull to your holy brethren, that you dare not use it? Or doe you think, you should be out of credit with them, did you affirme that in plaine and positive termes, that *Bishops* are of *Christs* institution, and *de jure divino*? It seemes you doe: and therefore in your *Quo warranto*, you ground their calling on *Apostolicall* and upon *divine right*. On *Apostolicall* in the first place, as being none of *Christ* our Saviours Institution, but onely founded by the *Apostles*, in their administration of the publicke government.

(n) pag. 64.

The



## Sect. 3.

The *1<sup>st</sup> divinum* comes after, in *secundis*, but in up-  
 on the second: and that in some *essentiall parts* there-  
 of, but you know not what. I hope there are not  
 many *Ministers* in *Lincolnshire* of this opinion. For  
 let the *Bishops* stand alone on *Apostolicall right*, and  
 no more than so, and doubt it not But some will take  
 it on your word, and then pleade accordingly; that  
 things of *Apostolicall institution*, may be laid aside.  
 (o) 1 Tim. 5. Where are their *Ecclesiasticall* (\*) *widowes*; what  
 (p) A. & 6. service doe the *Deacons* (\*\*) at the *Table* now; how  
 (q) A. & 15. 20. many are there that forbear (†) from *blood*, and  
*things strangled*? Therefore away with *Bishops* too,  
 let all goe together. And this I take it, is your mea-  
 ning, though not as to the *Application*, yet as to the  
 ground of the *Application*. I am the apter to be-  
 lieve it, because when *Bishop Andrews* & *margin*  
 had learnedly asserted the *Episcopall Order* to bee of  
*Christs Institution*, I have heard that some who were  
 then in place, did secretly intercede with *King*  
*James* to have had it altered; for feare, forsooth, of  
 offending our neighbour *Churches*. This feare you  
 are possessed with also: and therefore waver not  
 onely the name of *Bishop*, but the maine ground-  
 worke and foundation upon which they stand: Nay  
 by this note of yours, *Archdeacons* hold by as good  
 a claime as the *Bishops* doe. For being successours, as  
 you say, (†) to the *primitive Deacons*, who were or-  
 dained by the *Apostles*, and *Ordinaries* too, they  
 know that too well: what lets, but that they meane  
 themselves for those *Reverend Ordinaries*, which  
 were ordained on *Apostolicall*, and (for the *essentiall*  
*parts* of their office) on *divine right* also. Here is  
*T. C.* and *I. C.* and who else you will; *new England*  
 in

(o) 1 Tim. 5.

(p) A. &amp; 6.

(q) A. &amp; 15. 20.

(†) pag. 79.



in the midst of old. Yet all this while you are most orthodox in doctrine, and consonant in discipline to the Church of England.

Having thus founded the *Episcopall* calling on *Apostolicall* authoritie, your next vagarie is upon the Doctor, for setting up the *Vicar* above his *Ordinarie*. How truly this is said, wee have seene already. And then you adde, that these judicious *Divines* that (f) tamper so much in doctrine with *Sancta Clara*, and in discipline with *Sancta Petra*, will in the end prove prejudicious *Divines* to the estates of *Bishops*. Here is a fine jingle; is it not, to make sport for boyes who cannot but applaud your wit, for bringing *Sancta Clara*, and *Sancta Petra*, in a string together. For, good Sir, tell me in a word, what other use was there of *Sancta Petra*; but that you love to play and dallie upon words and letters? In all his booke, being in all 27. Chapters, what passage can you finde that tends unto the prejudice of *Bishops*? Or how doth the poore Doctor, or any of those whom with so high a scorne you call *Judicious Divines*, complie with any man that doth? Your *Sancta Clara*, and *Sancta Petra* make a pretty noise; but it is onely *vox, & praeterea nihil*.

The Doctor thus shaken up, you goe on againe unto the point of *Iurisdiction*; in which you spend two leaves together, but not one word unto the purpose. You tell us (t) that of old, some Priests of *Germany* were reprehended by Pope *Leo the Great*, because they did presume in the absence of their *Bishops*, *Erigere Altaria*, to erect *Altars*: then, that (u) a single Priest, *quà talis*, hath no key given him by God or man, to open the doores of any externall *Iurisdiction*,

Bbb

that

(f) pag. 71.

(t) pag. 72.

(u) pag. 73.

## Sect. 3.

(x) p. 71.

(y) pag. 67.

(z) Qui juxta  
 Canones Neo-  
 Cæsarienses  
 five secundum  
 aliorum decreta  
 patrum, iidem  
 sunt qui &  
 Presbyteri.  
 Ep. 88.

that<sup>(x)</sup> no man should *presume to dispose of any thing belonging to the Church without the Bishop*. What needed this adoe, when neither, as you know your selfe, the Vicar ever did intend to build an *Altar*: nor is it as you say your selfe, in any of the Bishops powers to doe it if they were so minded. So farre are you from giving way, that *Bishops, of their owne authoritie*, may erect an *Altar*: <sup>(y)</sup> that you denie them any authoritie of their owne, to transpose a *Table*. Nor doe you rightly state the case, in Pope *Leo* neither. The businesse was not, as you dreame, that there were some *Priests* in *France* or *Germany*, that encouraged thereunto by the *Chorepiscopi*, or *Countrie Suffragans*, did presume in the absence of their Bishops, *Erigere Altaria*, to erect *Altars*, No such matter verily. The thing that *Leo* was offended at, was that some Bishops of *France* and *Germany*, did often-times appoint their *Chorepiscopi* (who <sup>(z)</sup> by the *Canons* of some Councils were no more than *Priests*) or sometimes others which were simple *Priests*, to set up *Altars* in their absence; and to *hallow Churches*: *Qui absente Pontifice Altaria erigerent, Basilicasq; consecrarent*. As his words there are. The Bishops were in fault here, not the *Priests*: and you as faultie full as they, to raise a scandall both on them; and the poore Vicar, in things of which they were not guiltie. So that this needlesse disputation might have beene laid by, but that it is your fashion to wheele about, that being gotten on the right side, you may shew your learning. For having store sent in from so many hands, you think it would be taken for a great discourtesie, if you should not spend it.

Your



Your next vagarie is about *formes of Prayer*; at which you have an evill tooth, that bites close, but deepe. The 55. *Canon* hath prescribed a forme of prayer, before the Sermon, according to the forme of *bidding of prayers*, prescribed and practised in the raignes of King *Henry* the eight, King <sup>(\*)</sup> *Edw.* the sixth, and Queene *Elizabeth*. This you turne off with a backe blow, as if you strooke at somewhat else: and in a word or two give a faire *Item* to your brethren, to use what formes of prayer they list, with a *non-obstante*. It seemes by you (say you unto the Doctor) *That we are bound onely to pray, but not to speake the words of the Canons, i.e. (for so must be your meaning) as little bound to the one as unto the other.* No man conceives that hee is bound to use in other things no other words then the *Canons* use, because there is no *Canon* that requires it of him: and by your rule wee are not bound unto the forms of Prayer in the *Canon* mentioned, although the *Canons* doe require it. Now as you sling aside the *Canon*, and leave your *Clergie-friends* a liberty to pray *what* they list: so in another place, you cast aside the Churches customes; and give a liberty unto your *Lay-brethren* to pray *how* they list. It is an Ancient custome in the Church of *England*, that in the times of prayer in the Congregation, wee turne our faces to the East. This many of your friends dislike, and it is reckoned by *H.B.* <sup>(b)</sup> amongst those *Innovations*, which hee doth charge upon the *Prelates*; as if it were (forsooth) a *tying of God to a fixed place*. It seemes you were agreed together, hee to invent the charge, and you to furnish him with Arguments, to confirme the same. This makes you farre more like *Chrysippus*,

(\*) See the Instructions of K. Edw. 6. Qu. Eli. and Latimers Sermon to the Convocation.

(b) In his last Sermon. p. 129.



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(c) In vita  
Ch. yippi.

(d) pag. 219.

than before you were; of whom (c) *Laertius* doth informe us, that whosoever it was that found out the *Dogmata*, *τὸς ἀποκρίτης αὐτοῦ ἐπινοῶν*, hee had an excellent Art of finding proofes to make it good. Now to make good this charge of your friend H. B. you tell us (d) that it is a *Paganish thing to make God more propitious in any one corner of the world then hee is in an other*. For this you cite these words of *Minutius Felix*, yiz. *Deo cuncta plena sunt. Vbi-que non tantum nobis praximus, sed infusus est*. But gentle Sir, those words are spoken in the Author, not in relation unto the placing of the *Altars*, or to the peoples turning of themselves in the *Act of Prayer*; but to the point of having *Temples*, i. e. such *Temples* as were then in use amongst the *Gentiles*, for the immediate and locall habitations of their God. Which being, as he saith, unnecessary, in regard that God was everie where, and filled all things with his presence; was a good Answer to the Argument that *Cicilius* used; but very ill brought in by you, upon no occasion. Onely you please to intimate unto your dependants (who understand your meaning at halfe a word) that as they may pray *what they will*, for all the *Canons*; and *how they will*, for all the *Customes*; so they may pray also *when* and *where* they will, for all our *Churches*. Excellent Doctrine, credit mee, not a *New-Englander* of them all, could have done it better.

From your unnecessary discourse about the jurisdiction of Bishops, and these *back-blows* on the by, wee must next follow you unto a more unnecessary, about the Office of *Archdeacons*; which they that perhaps sent you in your notes, desired to have  
extreamely

extreamely heightned; but all the proofes they bring to exalt the same, tend to the diminution of it. Now for the finding out of that authoritie, which you ascribe to the *Archdeacons*, or rather they unto themselves, you goe as high as the *first Deacons* (e) (e) Pag. 79. (whose *ancient power*, you say, is now *united and concentrated* in that of theirs;) and tell us many things that before we knew not. First, take it as we will, that the "*very Altar it selfe with the Raile about it*, hath beene termed in ancient Councils, the *Diaconie*, as a place belonging (next after the *Bishop*) to the care and custodie of the *Deacon* only. Secondly, that it is affirmed by an ancient *Councell*, that the *Priest* can boast of nothing that hee hath in generall, but his bare name; not able to execute his very Office, without the *autority, and ministry* of the *Deacon*. Thirdly, that in a *Precedent* of this very particular, it was the *Deacons* office, *portare, to move and remove the Altar*, and all the implements belonging thereunto, as saith Saint *Austine*. And thereupon you draw this inference, that from these *first Deacons* to our present *Archdeacons*, Incumbents have beene excluded from meddling with the *utensils* of the Church, or Ornaments of the *Altar*; and for the prooffe hereof, you tell us in the *Margin* out of *Lindwood*, that they (the *Archdeacons*) have in charge *omnia ornamenta & utensilia Ecclesiarum*. This is a compound dish, and was perhaps served in for an *olla podrida*, or the *Grand Sallet* of the Feast: and therefore that we may the better judge of the ingredients, wee will taste them severally.

And first you say, the very Altar it selfe with the raile about it, in ancient Councils hath beene termed



## Sect. 3.

(f) Can. 10.

(g) Concil. Agathens. Can. 66.

(h) In Glossa 100.

the *Diaconie*. This is the first *Caper* in your *Sallet*, and it tastes very high indeed; as high as the Councell of *Laodicea*, which was before the famous Synod of *Nice*. Now in this (f) Councell it is ordered *ὅτι ἡ δὲ ἐκκλησία ἐξέτιν χάριν ἐν τῇ διακονίᾳ, καὶ ἀνέσταν διακονικῶν ὁδῶν*. that no inferiour Minister should have place in the *Diaconie*, and touch the holy vessells, or the holy utensils. This Canon, afterwards was (g) incorporated into those made in a Councell held at *Agatha* or *Agde*, in *Gaul Narbonnoyse*, Anno 506. in this forme that followeth, viz. *Quoniam non oportet in sacros ministros licentiam habere in secretarium (quod Græci diaconion appellant) ingredi, & contingere vasa dominica*. Now in al this you are mistaken very fouly; no man ever more. For neither was the *Diaconion*, the place between the wall and rail, where the *Altar* stood: nor do those *Canons* give the *Deacon* any dignity above the *Priests*; as you intend it. The *Diaconion*, or *Diaconicon* (as the old translation in *Binius* read's it) or the *Diaconie*, as you call it, doth signifie the *Vestrie*, and not the *Altar* place: a room appointed for the keeping of the sacred utensils, not for the ministration of the holy *Sacraments*. And it was called *Sacrarium* also, as being the repository of the hallowed Ornaments: from whence wee have the name of *Sacrist*, to whom the keeping of the same was in fine committed. That living magazin of Learning Sir *Henry Spelman* (h) could have told you this; *Diaconion & Diaconicum, locus in circuitu Ecclesie conservandis vasis Dominicis, & ornamentis Ecclesie deputatus; alias secretarium, alias Sacrarium*: and this he saith with reference to this very Councell of *Laodicea*, which you build upon. Then there's *Iosephus Vice Comes*, whom you have magnified to our hand for the most



(i) most learned in our age of all that have dealt with Rites and Ceremonies; who affirms the same. For speaking of the Councell of *Agatha* or *Agde*, the second of the two to which you referre us, (k) hee doth resolve of *Secretarium*, which is there said to be called *Diaconion* by the *Grecians*, that it is the *Vestrie*: *Secretarium* i. e. *locum sacris asservandis praestitutum*, as hee there informes us. Nor can it but seem strange to any man that hath his wits about him as he ought to have, that the Altar with the *raile* about it, or the Altar place, should be entituled the *Diaconie*; wherein the *Deacons* had so little, if at all anything to do. But were it so as you would have it, yet were this little to the honour of the *Archdeacons* office as now it stands; and very much unto the *Priests*. All that is given the *Deacons* here is but a trust committed to them above those other Ministers which were *insacrati* (as the later of your Councells calls them) not yet admitted unto any of the holy Orders, or to them onely of the lowest or inferiour sort, which are not properly to be called *Orders*, but rather preparations to them. The washing of the plate, and laying up the sacred *utensils*, in their proper places, was not conceived to be a fitting service for so high a dignity as the holy *Priesthood*: and therefore was put off to them, who being *in ordine ad spiritua-*  
*lia*, in some degree or way unto it, were thought most fit to undertake it. So that this charge was plainly cast upon the *Deacon*, rather to ease the *Priest*, and for the honour of his calling; than to give any place or privilege unto the *Deacon*, (who, as you might have seen in the (i) Canon next before, was not to sit downe in the presence of the *Priest* without speciall leave) to

perk

Cap. 9.

(i) pag. 219.

(k) De missae  
apparatu. l. 6.  
c. 4.(l) ὁ πρὸς τοῦ  
κονοῦ ἀποστολῆς  
προβούλου καὶ  
ἱεροδ. &c.  
Conc. Laodic.  
c. 20.

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(m) Next after  
the Bishop,  
p. 79.

perk before him. And you have done your Bishop but a sorry peece of service in giving him <sup>(m)</sup> a part of so meane a charge, which was conceived to bee unworthy of a common Priest. *Pol me occidisti amici, Non servastis, ait.*

Now as in that that went before, you have betrayed your ignorance, and too great want of *knowledge* in *Antiquitie*; so in the next which now succedes, you have betrayed a greater want, which is want of *honestie*. You tell us that the *Priest* can *boast of nothing that hee hath in generall, but his bare name*; and that hee is not able to execute his very office, without the authority and ministry of the *Deacon*. Without the authority of the *Deacon*: that were brave indeed: fit to be said by none but such a *Minister* as you, who care not what you say, so you may be heard. The practise in <sup>(n)</sup> *Ignatius* time, was *in diacrisis* *diaconatus* *non* *probatum*, that *Deacons* should be subject unto the *Priests*: but see how strangely things were turned in a little time; the *Priests* are now brought under, and forced to yield unto the *Deacons*. Good Sir, where may one reade of such a Law? Not in the Councell of *Aquisgrane*, or *Aken*, I am sure of that, though thither you referre us in your marginnall note. In all that Canon which you cite, the *Deaconship* is described as a place of *Ministry*, and not of dignity. *Ipsi enim* <sup>(o)</sup> *clara voce in modum Praconis admovent cunctos*. The *Deacons*, as their Office is there described, do like so many cryers call upon the people to pray, to kneel, to sing, to be intent unto the Lessons: they call upon them also, to let their eares be open to the Lord their God, and are designed to read the Gospel. Then followes that which is presented in your  
mat-

(n) Ad Tar-  
sens.

(o) Concil.  
Aquisgra-  
nens. Can. 7.



*marginal note: sine ipsius sacerdos nomen habet, officium non habet*, that without them the Priest may have a name, but not an office: that is, their *ministry* and attendance was *consequence*, that without them the Priest could not do his duty. Say then according to the Canon, that the Priest was not able to execute his very Office without the *ministry* of the Deacon: and you say very well, none will take you for it. This foisting in of their *Autority* was a trick of yours, one of those many tricks you have played so often. And you may now conclude as well, that in some greater Churches, here in England, the Priest is utterly unable to execute his very office without the *authority* of his Clerke, or Curate, because he cannot do it so conveniently, without their *ministries*: as that the Priests in these days were an empty name, and could not stir a foot in the discharge of their employments, without *authority* from the Deacon.

That which you bring us from Saint *Augustine*, makes the matter plainer, plainer I mean as to the Priest; and sets the Deacon in his owne place, a faire deale below him. It was the Deacons office (as you (p) informe us from Saint *Augustine*,) *portare*, to move and remove the *Altar*, and all the implements therunto belonging. What then? Therefore the Priests were not to meddle with the *Altar*, either to move it, or remove it: that appertained unto the Deacon. But good Sir, let mee aske one question? Did this removing of the *Altar* belong unto the Deacons, *Ministerialiter*, or *Autoritative*? You cannot say, that it belong'd unto them, *Autoritative*, because you said before, that it beloged to them, *next after the Bishop*. All the authority then (if your self say true) was radically in the Bishop; the Deacon only moved, as hee was directed.

Ccc

know

(p) Pag. 79.



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(q) Quæst. ex  
utroque 101.

know, whether you think that this removing of the  
*Altar* was so high an honour, that the pious Priests  
 durst not look after it, or aspire unto it. You must needs  
 say you think so, though you know the contrary; or  
 else this tale of *moving* and *removing* *Altars*, were ri-  
 diculous non-sense. Now therefore look upon your  
 Autor, and hee will tell you for your learning, that it  
 is quite contrarie. (q) *Qua audacia est Recubita-  
 ri ministras inferum patres sacros? &c.* What a  
 strange boldnesse is it, saith the Author, that any  
 man should fancie an equalitie between the Priests &  
 their own *Ministers*? what rash presumption may  
 we thinke it to compare the Priests unto the Porters  
 of the *Tabernacle*, & of the vessels of the same, such  
 as were employed about cutting wood. The Deacons  
 in the Church of *Rome*, though somewhat lower  
 then they should be, doe not presume to sit in the  
 Congregation: and if they do not execute all mini-  
 steriall duties, it is because there are so many Clerks  
 besides them. *Nam uique & Altare pertarent, &  
 vase ejus, & aquam in manus funderent sacerdotes.  
 &c.* For otherwise, saith hee, they were to carrie or  
 remove the *Altars*, with all the vessels of the same,  
 and to bring water for the Priest to wash his hands,  
 according as it is in other Churches. What thinke  
 you now? is the removing of the *Altar* so high a dig-  
 nitie, as you would make the world believe? If yes, how  
 much more excellent were the Priests, to whom these  
 mighty men did service; and brought them water for  
 their hands? If no, why doe you deale so shamefully  
 with the Ancient Writers, in making them the instru-  
 ments to abuse your Readers? But this is so inveterate in  
 you, it will never out.

Now

Now for the interest and application, which your  
 make of this is to be brief; that whatsoever power  
 was anciently in these Archbishops, it is now incorpo-  
 rated into the place and office of the Archbishop. Ac-  
 cordingly the Archbishop is beholding to you for  
 bringing them to such a right and setting them with  
 so great matters, as saying Mass, washing plate, and  
 bringing water for the Priest. There is not an Arch-  
 bishop in the Kingdom, but is bound to pray for you,  
 or to pray to you rather to hold your peace, and not  
 to meddle with those things which either you con-  
 sider necessary, or report most faulty. And though you  
 would be thought to make them some amends (1) By  
 telling us from *Donatus*, that they have in charge com-  
 mands & *missals* & *ecclesiastical*, all the ornaments  
 and utensils to the Church pertaining: yet will this  
 hardly make them whole of the blows you gave them;  
 nor will it reach neither to entitle them to any power  
 of moving or removing the *holy table*; and yet you  
 falsify your Author, in the little also. Your Author  
 saith not, that the Archbishop shall have in charge,  
*ornaments & missals & ecclesiastical*; that were  
 too great a burden for them: and if they had them in  
 their charge, they must be answerable for them, if  
 they should be lost. Besides, I trust you would not  
 have the Priest so much obnoxious to the power and  
 pleasure of his Archbishop, that if there be two Carpers  
 for the *holy table*, he may not lay on which hee will,  
 without asking leave. All that your (1) Author saith  
 is this, that the Archbishop shall cause a note to be  
 made of all the ornaments and utensils in the Churches  
 of and under their jurisdiction, as also of the book and  
 vestments: which he shall every yeere command to be

(1) Pag 79.

(1) Lindw.  
 i. de offic. Ar-  
 chid.



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exhibited, that he may see in what state things are, whether worse or better. Your Author saith no more then this, and this is very small amends for the disgrace you did them, in your former follies.

Nor doth this reach neither to entitle them to any power of *moving* or *renewing* the *holy Table*, which was the thing by you most aimed at. The *Constitution* speak's of ornaments and utensils, of Books and Vestments. To which of all these four think you, can you reduce the *Altar*, or the *holy Table*? No doubt but you will reckon it amongst the *utensils* of the Church; nay (such is your grosse ignorance) you think it would become the place, exceeding fitly. No word more frequent in your book, then that of *utensils* by which you mean the *holy Table*. And if it were not *repper in numero pecuni*, I could as easily set downe how many times that word is used in your learned labours, (r) as you have found how often that of *Altar* is in the *Determination* that you wot of. His *Altar* was more proper then your *utensil*, and might be used ten times for once, without any absurditie; whereas it had been childish and absurd in you, to use your *utensil* once onely, in that sense & meaning. By *utensils* your Author means, not, the *holy Table*, or the *holy Altar*, take which word you will (nor never did man use in so but your dogmatist selfe:) but for the *Chalice*, *Patens*, *Chalices*, and the rest which are pertaining to the same. And so you find it in (u) the Glosse if you please to look. *Per hanc actionem filia intelligentiarum uel Ecclesiarum acquiruntur, sacra uel non sacra*. Next time you write, or print, let me beseech you to leave out this word, as being worn & tread bare by your much using, and use those termes which either are commended to you by the *Canon*, your own rule,

(c) For in this short discourse, this word Altar is thundred out 105 severall times. &c. p. 192

(u) Gloss. in Lindw. l. i. de offic. Archid. &c.



rule, if you can remember) or generally were received by the ancient Writers.

But go we after you, in your vagaries. As you have brought the Priest to be inferior to the Deacon; so you will do your best, to bring him under the Churchwarden. God help poore Priests that must be under so many Masters; Churchwardens, Deacons, and who else soever you shall please to set above them. But this, you say, is no new matter: (x) Churchwardens having beene of old, the Bishops band to put all mandates in execution, that may concerne the utensils of the Church. For prooffe of this, your Margin tels us, *Oeconomus* [est] cui res Ecclesiastica gubernanda mandatur ab Episcopo: that the Churchwarden is an Officer to whom the government of Ecclesiasticall matters is committed by the Bishop. A very honorable office. You could not have bestowed a greater power, upon the Chancellour himselfe. And the Churchwardens are to thanke you, that to advance their place and credit, sticke not to falsifie your Authors, and to straine your conscience: and that too in so foul a manner, that in my life I never knew an equall impudence. There's no such thing in (y) *Lindwood*, whom you have cited for your Author. That adjunct *ab Episcopo*, is yours, not his; then the *Oeconomus* there mentioned, is no Church-warden, but either a Farmour or a Bayliffe: and last of all, the *Res Ecclesiastica* which is therein mentioned, hath no relation unto the utensils of the Church; but meerely to the Tithes and profits. I must lay downe the case at large, the better to detect your most shamelesse dealing. The constitution is as followeth. First for the title, *Rectores non residentes nec Vicarios habentes*.

(x) p. 80.

(y) Lib. 3. de Clericis non resident.

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*ut per Oeconomos suos, Parochianos suis subrogent, & predicantibus hospitalitatem exhibeant.* That Parsons not being resident, nor having any Vicars upon their Cures, shall by their Oeconomus (be they as they prove) relieve the poore, and afford entertainment to such as putarichons. The body of the Canon, is the same in substance, though more full in words. *Sed non ut Rectoris qui in Ecclesia non faciunt residendum corporalem, nec habeant Vicarios, per economos suos, hospitalitatis gratiam exhibeant, &c.* Now that we may the better know, what is the meaning of the word *oeconomus*, we are thus instructed in the Glosses *Oeconomus dicitur, qui nec Ecclesiasticam administrat.* What of *Episcopo*? No such matter, nor one word of that. That's an old tricke of yours, and most truly yours, of all the men I ever dealt with. How then? why by the Rector onely? Is he not called both in the title and the Text, *Oeconomus suus*, his owne Oeconomus? So also in the Gloss. *Dicitur Oeconomus non solum in rebus Episcopi, sed aliarum Clericorum.* And what to do? Either to farme their profits of them, or to collect and manage their profits, for them. *Et nomine ipsorum clericorum fructus Ecclesia percipiant ad firmam, & sic bona Ecclesiastica administrent.* So that you have at once imposed foure falshoods on your Readers. For first, here's no *Churchwarden*, but a *Bayliffe*, or a Farmour; nor he appointed by the *Bishop*, but by the *Parson*; and being appointed methinks not in any thing which doth concerne the *mansels* of the Church, but the *profits* of the Parsonage: nor finally is here any word of *executing mandates*, but onely of *maintaining hospitalitie*. If this be all you have to say, I hope the *Parson* may hold his owne, without being over-



over-awed by the *Churchwardens* of the Parish, how great soever you would make them. Cap. 9.

O but this is not all, say you, for the *Churchwarden* is an *Ancient Gentleman*, come of a great pigge-house, and chosen *German* to the Bishop, at most once removed. For "you (a) conceive our *Latine Canons* (a) p. 80.

"now in force, by calling him *Oeconomus*, make him re- late unto that ancient *Ecclesiasticall Officer*, famous in "the *Greeke* and *Latine* Councils: next, that of old,

"he was, as now, a *Lay-man*, some domestick or

"kinsman of the Bishops, that managed all things

"belonging to the Church according to the direction of the Bishop: still you are out, quite out in every thing you say. The *Latine Canons* are not now

in force, as to the phrase and *Latine* of them. For

they were passed in *English*, in the Convocation, and

confirmed in *English* by King *James*: the *Latine*

translation of them is of no authoritie, of no force at

all. And if you will needs borrow arguments from

an identitie of names, you should have first consult-

ed the *Civill Lawyers*, who would have told you, that

*Gardianus Ecclesie*, is a more proper appellation of

and for the *Churchwarden*, then your *Oeconomus*. Nor

do the Authors whom you cite, informe you that

the old *Oeconomus* was at first a *Lay-man*, a friend or

kinsman of the Bishops; but a Church-man meere-ly.

(b) *Zonaras* unto whom you send us, tells us plainly,

that at the first the Bishop had the absolute and sole

disposing of the revenues of the Church: *ut nros*

*exoms* *is* *is*, no man, nor friend, nor kinsman, nor

domestick, for ought there appeares, being privie

to it: which when it brought some scandall and com-

plaint upon the Bishop: it was ordained in the Coun-

all

(b) In Conc.  
Chalced. Can.  
26.



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cell of *Chalcedon*, Can. 26. that the supreme administration of the Churches treasure should still remaine in him, as before it was, but that he should appoint some one or other to be of counsell, with him in his actions. And from what ranke of men should they take that choice? Not (saith your Author) from their domesticks, or their kinsmen, *οὐκ ἐκ τῶν κατὰ τὴν ἐκκλησίαν*, but from the *Clergie* of the Diocesse. Finde you in this, that anciently these *Oeconomi* were *Lay-men*, of the Bishops kindred? I thought you had beene better at a pedigree, then I see you are. Otherwise you would never have derived our present *Churchwardens* from those old *Oeconomi*, (c) those *Clergie-men Churchwardens*, as you please to call them: of which if there be any thing remaining in the Church of *England*, you have it in the *Treasures* of *Cathedrall Churches*.

(c) That these Churchwardens from that time forwards should be Clergiemen, &c. p. 81.

The *Deacons* and the *Churchwardens* being thus advanced, it is no wonder that the *Priest* be left to his meditations: as one that is no more then a dull *spectatour*, and hath no *sphere of activitie* to move in. O God blesse (c) say you, all good holy *Church-men* from such a misadventure; with contempt enough. God blesse them too, say I, from all such (d) *mercilesse and hard-hearted men*, (by whomsoever they are licensed) who labour to advance in this sort the *authoritie* of *Churchwardens*, or any other of that nature, so high above their *Minister*. Never did *Clergie-man*, so licensed and allowed of, speake so contemptible of the *Ministerie*, as this man of *Lincolnshire*: who though he bragges else-where of his (e) *buenas entranas* (as the *Spaniards* speake) those good and tender bowels which he hath within him; yet he shews little

pitie

(c) p. 62.

(d) Ob be not so hard-hearted and mercilesse. &c. p. 63.

(e) p. 83:

*pitie of these poore mens cases*, which hee exposeth thus unto scorne and laughter. But it is true, and alwayes was, that *a mans enemies are those of his owne house*: and wee may speake it in the words, though not the meaning of the Prophet, *Perditio tua ex te est*, that thy destruction is from thy selfe, O house of *Israel*. This crie, like that about the *Pietie of the times*, being taken up, we shall be sure to meete withall in every corner of your booke: as if there were no life in the game you follow, if *pietie* and the true promoters of it, should not be kept upon the sent. Nay you goe so farre at the last, that you disable Clergie-men in a manner, from being *Executors* and *Over-seers* of *mens wills* and *Testaments*: telling <sup>(f)</sup> us of a passage <sup>(f) pag. 167.</sup> in *S. Cyprian*, which lookes much that way, that it *takes the Doctor by the nose*, as one that cannot endure to be a *looker on*, and confined onely to his ministeriall meditations. However other of your passages might escape the *Licenser*; I cannot chuse but marvell that he winked at this, being so contrarie unto his practice. For did he not when he *was in place*, put many a Churchman into *commision* for the peace; not thinking it so great an avocation from their *studies*, but that they might doe well with both. And have you never been *Executor* or *over-seer* of any mans last Will and Testament; and found it no such heavy load, but that a man might beare it with content enough? But why doe I propose these questions, when you proclaime him for the *Licenser* of your *holy Table*, whose *private practice* in his *Chappell*, is so repugnant to the purpose of your whole discourse. But being *licensed, printed, published*, and scattered up and downe the Kingdome (as such things flie farre:) no doubt



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but you have made good game to all the brethren of your partie; who are now authorised by so good authoritie, to turne their Ministers out of all imployment, yea in such things as doe concerne his Church and calling; and bid him get him home to his meditations. *Sponte sua properant*. The people are too forwards in themselves upon these attempts: and you might well have spared the spur, but that you thinke they make not haste enough, because you out-ride them.

(g) pag. 31.

But yet well fare your heart, you will say nothing without *Fathers*, though they say nothing for your purpose. S. *Ambrose*, as (g) you say, complains of the like complainers of his time, who held that the studie of the holy Scriptures was but a dull and idle kinde of imployment. Are you sure of that? The Father there saith nothing of the like complainers. There was no occasion why hee should. The *Priests* were then in too great honour, to bee controuled and baffled by inferiour Officers. Nor were there any *Bishops* then that laboured to suppress their Clergie (or allowed others so to doe) by putting them into the hands of the *Vestrie Elders*. That which S. *Ambrose* speakes of there, is that some men preferred the *active* kinde of life, before the *contemplative*; the doing of the workes of righteousnesse, before the studie of the Scriptures. (h) *Nos autem ociosos nos putamus, si verbo tantummodo studere videamur*. What, stops he there, as you have made him? I have before heard of a Gagger of the *Protestants*; but here behold a Gagger of the holy *Fathers*. The Father sure proceedes as followeth, *Et pluris estimamus eos qui operantur, quam eos qui studium veritatis cognoscenda exercent*. Had you

(h) In Psalm.  
118. Serm. 11.



you gone forwards as you ought, you would have found but little comfort from S. *Ambrose*. For mark how your conclusion follows on his words. S. *Ambrose* tells us of some men, who did preferre an *active* life before a *contemplative*; *Ergo* according to Saint *Ambrose*, the Minister must be confined to his *meditations*, and suffer the *Churchwardens* to rule the roost.

(i) S. *Basil*, he is brought in next, to bid his *Clergie* take especiall heed, that their *Martha* be not troubled with many things. Admit that true. What then, *Ergo* the *Clergie* must sit still, permit the people to do all, and rest themselves content with being *lookers on*, the *dull spectators of their active undertakings*. But know you what you say, or rather what the Father saith in the place you cite. Those *Regula fusiores* whither you referre us, concerne *Monks*, not *Priests*; those which did live in *Monasteries*, not those that had the *Cure of Soules*: which makes some difference in the case. But this is not all. The question (k) there proposed is thus. *ἵς ὁ τῶν τῶν ἐν ἀποστολῇ δούλων, ὡς ἔστιν, ὡς ἔστιν, ὡς ἔστιν*, what order they (the *Monks*) should follow in entertainment of Strangers. To this the Father answers, that their entertainment should be moderate, and verie little, if at all, above their ordinarie dyet. And then come in those words which you have cited in your *Margin*, *ὡς ἔστιν, ὡς ἔστιν, ὡς ἔστιν*, that Christ gave *Martha* little thanks for being so busie and distracted about her entertainment of him. What thinke you now? Is this to bid their *Clergie* take especiall heed, that their *Martha* be not troubled about many things. i. e. that they referre all to the *Churchwardens*, and suffer them to do their pleasure in matters which concerne the Church?

(i) p. 82.

(k) S. Basil.  
regul. fusior.  
20. p. 454.

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(1) p. 82.

Last of all for *Synesius*, he is brought in too. (1) You have a very strange *Commission*, that you can call in all the *Fathers* with a *testificandum*; and when you finde they can say nothing, yet set them downe amongst the number of your witnesses, and give it out that all goes with you. Were it not for this trick, the cause would quickly have beene tryed, and never got such hold in the common *vogue*. What would you have *Synesius* say? Marry you lend him in a ticket, and tell him that he must deliver upon his oath, that he conceived it fitter for an *Egyptian* then a *Christian Priest*, to be over-troubled with matters of *wrangling*. This if *Synesius* should affirme, yet it would little helpe your cause, and that your Partizans would report, that such a Reverend man as *Synesius* was, hath sworne directly on your side. But there is no such matter neither. All that *Synesius* saith is this, (m) that in old times the same men were both *Priests* and *Judges*; that then both the *Egyptians* and the *Hebrews*, for a long time *ὑπο τῶν ἱερῶν ἐβασίλευ- θησαν*, were under the command and empire of their *Priests*; that *Christ* had severed the two offices; and therefore that *Andronicus* (to whom that Epistle is inscribed) should not endeavour to unite them. Nor doth he go thus farre in fine, allowing not much after, that those who have abilities to discharge both callings (though he confessed it of himselfe, that he was no such man;) (n) might both execute the *Priests* office, and yet beare rule also in the *Commonwealth*. So that this place serves very ill, to binde the *Clergie* to refer all matters of and in the Church, to the disposall of the *Churchwardens*, or other *Elders* of the *Vestrie*: but might have served exceeding fitly.

(m) ὁ πάλαι  
χρόνος ἦν ἑνὸς  
τῶν αὐτῶν ἱ-  
ερέων τε καὶ  
κράτος, Ep. 57.

(n) δύναιτο  
αὐ καὶ ἱεραρεῖ  
καὶ πόλεων προ-  
εστῆν. Ibid.



fully (were it not for the close at last) to barre them from employments in the *Civill State*; for which use questionlesse it was here cited. Cap. 9.

But howsoever you mistake, corrupt, and rather then the life would subborn the Fathers, yet one may charitably presume that you are perfect in your *Catechisme*, and will not falsifie any thing which you bring from thence. I do most infinitely desire to finde some truth in you; but I know not where. You charge the Doctor for reporting, that by a *Statute* still in force, the *Sacrament* of the Lords Supper is called the *Sacrament of the Altar*: though it be most true. And then  
 “ (o) you adde, that presently after, this *Act* was reviv- (o) P. 95. 96.  
 “ ved by Queen *Elizabeth* (i.e. the *Act* about the *Sa-*  
 “ *crament of the Altar*) there was at the same *Session*  
 “ an addition made to the *Catechisme* (and that like-  
 “ wise confirmed by *Act* of *Parliament*) whereby all  
 “ *Children of this Church*, are punctually taught to  
 “ name our two *Sacraments*, *Baptisme*, and the *Lords*  
 “ *Supper*: Which said, you draw up this conclusion:  
*So as this judicious Divine was very ill Catechized,*  
*that dares write it now, the Sacrament of the Altar.*  
 Bringing the Doctor to his *Catechisme*, a man would sweare that you were excellent therein your selfe. But such is your ill lucke, that you can hit the marke in nothing. For tell mee of your honest word, when you were Catechised your selfe, who taught you punctually to name the two *Sacraments*, *Baptisme* and the *Lords Supper*? Marrie say you, the *Catechisme* in the Common Prayer booke, in the addition made unto it by Queene *Elizabeth*, and confirmed by *Parliament*. I will joyne issue on that point, and lay my best preferment against yours, that you were never taught so in



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(p) Men learn-  
ed onely in un-  
learned Litur-  
gies. p. 85.

(q) Conf.  
p. 83.

that *Catechisme*. I see it's good sometimes, to have a little (p) *learning in unlearned Liturgies*. You were past age, good man, to be taught your *Catechisme*, when that *addition* was put to it. Look into all the Common Prayer books of *Queene Elizabeths* time; and if you finde mee that addition to the *Catechisme*, in any of them, I will quit the cause. Not one word in the Churches *Catechisme*, in all her reigne, that doth reflect upon the *Sacraments*, the number of them, or the names. That came in afterwards upon occasion of the Conference at *Hampton Court*: (q) where you have it thus: Next to this Doctour *Reynolds* complained that the *Catechisme* in the Common Prayer booke was too brieft, for which one by Master *Nowell* late Dean of *Pauls* was added, and that too long for young *Novices* to learn by heart: requested therefore that one uniforme *Catechisme* might be made, which and none other should be generally received: and it was asked of him, whether if to the short *Catechisme* in the Communion book, something were added for the doctrine of the *Sacraments*, it would not serve. You may perceive by this, that till that time, *Anno 1603*, there was no such addition to the *Catechisme*, as you idly dream of: which all the Children of this Church (your selfe especially for one) were taught when they were children, and required to learn it. Nor was this *Catechisme* so enlarged, confirmed by *Parliament*; you are out in everie thing: but onely by King *James* his Proclamation, which you may finde with litle labour, before your Common Prayer book, if at least you have one. You are so full of all false dealings with all kinde of Authors, that rather then be out of work you will corrupt your verie *Primmer*. Non fuit

AN-

*Antolyci tam piccata manus:* Like him that being used to steale, to keepe *his hand in use*, would be stealing rushes. Gap. 9

And now we thought we should have done. For seeing after all this entertainment, that you were putting your selfe into a posture, and began to bow; it was supposed you would have said *grace*, and dismissed the companie. But see how much we were mistaken. The man is come no further then his *pottage*, in all this time. His stooping onely was to eat, and not to reverence. Being to speak of *Altars*, mentioned in the *Apostles Canons*, he call's them *Larders*, *Store-houses*, and *Pantries*; or if hee speake of the Communion-table, placed *Altarwise*, hee call's it *dresser*. Now comming, though unnecessarily, (his Argument considered) to speak of *bowing at the name of I e s u s*, he cannot but compare it to (r) a *messe of pottage*: and comming so opportunely in his way, he cannot choose but fall upon it. One would conjecture by his falling to, that he did like it very well: but if wee note the manner of his eating, there is no such matter. For marke wee how hee fall's upon it (s) Giving those *proud Dames* to *Donatus*, that practise all manner of *Curtesies*, or *Masks* and *Dances*, but none by any means for *Christ*, at their approach to the holy Table: he add's, that this *come's in as pat as can be*. How so? Marry say you, the Doctor was serving in his first *messe of Pottage*, and the Bishop (as the saying is) got into it, and hath quite spoiled it by warning a yong man (that was complained of for being a little fantastickall in that kinde) to make his reverence, humbly and devoutly. Doth this *come in so pat*, thinke you? The Vicar was no *proud Dame*, was he? Nor did the *Alderman* complaine of him;

(r) For he was serving in his first messe of pottage. p. 100.

(s) Take them Donatus for me. p. 92.



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him, for his *light behaviour* in *bowing* towards the *holy Table*, but in *bowing* at the *name* of *I E S V S*. Yet on you run, from *bowing* towards or before the *Communion-table*, to *bowing at the name* of *I E S V S*, as if both were one: both warranted or enjoined rather by the same Canon and Injunction; though you had said before, that *bowing*, (t) *though to honour him*, and *him onely in his holy Sacrament*, is not enjoined by the Canon. But being false upon the dish, doe you like the relish? No, You must like no more of it, then the Bishop doth. The Bishop he must have it done, to *procure devotion, not derision*: and you will have us keep *old Ceremonies*, so that we taint them not (u) *with new fashions, especially apish ones*. Would you would tell us what those *apish fashions* are, that wee should avoid; or persuade him to tell us what we are to doe, to *avoid derision* of and from the scornfull. All our behaviour in that kinde, will be accounted *apish*, by such men as you; and being *ex tripode* by you pronounced for *apish*, must needs procure *derision* from such men as they. A *lowly and accustomed reverence*, to *this blessed name*, we have received, you grant, from all *Antiquitie*: but when wee come to do that reverence, you dislike it utterly. Two (x) sorts of bowings you have met with in the *Eastern Churches*; the *greater* when they bowed all the bodie, yet without bending of the knee, lowly and almost to the Earth; the *lesser* when they bowed the head and shoulders only. But then againe you are not certaine whether that any of these were used in the *Western Church*, and by them delivered over unto us. So that you like nothing but (y) *to make a courtesie*; and yet not that neither if it be not a *lowly courtesie*. Now to see men and amongst men the *Priests*, make a *lowly courtesie*, onely

(t) P.99.

(u) P.100.

(x) P.101.

(y) P.100.



onely by *bending of the knee*, without the *bowing of* **Cap. 9.**  
the whole body, or the *head* and *shoulders*; must needs  
be taken for a *new* and an *apish fashion*, fit to *procure de-*  
*rision* onely and not *devotion*: and so you leave no re-  
verence to bee done at all. Assuredly you meane so  
though you dare not say it. For having slubbered o-  
ver so great a point, in that slovenly fashion, you (z) shut (z) p. 101.  
it up with this proportionable close, and *so much for*  
*your preamble, that is your Passage*. I see you mind your  
belly, and therefore we will step down unto the *Hatch*,  
and send you up the second course of your *Extrava-*  
*gancies*: which how well you have cooked, will be  
seene apparantly, when wee are come to execute the  
*Carvers Office*.

Ecc

SECT.



## CHAP. X.

The second service of *Extravagancies*, sent up  
and set before his guests by the Minister of  
*Lincoln*.

*The Metaphoricall Altar; in the Fathers, good evidence for  
the prooffe of Reall Altars in the Church. Ignatius corrup-  
ted by Vedelius. My Lord of Chichesters censure of Ve-  
delius. The Minister misreports Saint Bernard, and makes  
ten Altars out of foure. A new originall of the Table in the  
Christian Church, from the Table of Shew-bread; the  
Ministers fumbling in the same, deserted by those Antors  
that he brings in for it. The Minister pleads strongly for sit-  
ting at the holy Sacrament; and for that purpose falsifieth  
Baronius, misreports Saint Austin, and wrongs Tertullian.  
The Benedictines sit not at the Sacrament on Maundy  
Thursday. Of the Seieur de Pibrac. The Minister advocates  
for the Arians, and will not have them be the Authors of  
sitting at the holy Sacrament; and for that cause deals  
falsly with the Polish Synods which impute it to them.  
Three Polish Synods ascribe the sitting at the Sacrament*

to the modern Arians. The ignorance of the Minister about accipere & reservare in Tertullian. What the Stations were. Lame Giles. The Minister fights the appellation of the second Service as did the Writer of the letter, and brings in severall arguments against that division. The Ministers ignorance in the intension of the Rubricks. Of setting up a Consistory in the midst of service. The authority of the Priest in repulsing unworthy persons from the Sacrament; defended against the Ministers. He sets a quarrell between Cathedral and Parochiall Churches; and mistakes the difference between them. The Injunctions falsified. Of being ashamed at the name of the Lords Table. The Minister ashamed at the name of Altar. Of pleasing the people; and the Ministers extreme pursuit thereof. The Minister falsely chargeth on the Doctor, a foolish distinction of the Dyptychs. The conclusion.



Now for your second course, it consists most of *Lincolnshire* provision, such as your own home yields without further search, some sorts of fish, as *Carpes*, and many a slipperie *Eele*, but *fowle* abominable; *fowle* forgeries, *fowle* mistakes, *fowle* dealing of all kindes what ever. Nor can I choose but marvell, that in such varietie, there should be neither *knot* nor *good-wit*, or any thing that's rare and daintie: all ordinarie *fowle*, but yet *fowle* enough. To take them as they lie in order, (for I was never curious in my choice of diet) the first that I encounter with, is a *Quelque Chose*, made of all *Altars*; a stately and magnificent service, ten of them in a dish, no lesse. And this you usher in with great noise and ceremonie, assuring us, that there we have what ever of that kind, the



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(a) What if I  
finde you sever-  
rall Altars for  
all these spiritu-  
all sacrifices in  
the ancient Fa-  
th. vs, p. 110.

whole world can yield us. If any of us have a minde to offer any spirituall sacrifices, of one sort or other; (a) the ancient Fathers have provided you of severall Altars for them all: so many, that God never required more for these kinde of sacrifices. Take heed you fall not short of so large a promise, for you have raised our expectation to a wondrous height. But such is your ill lucke, that vaunting so extremely of your great performances; you perform nothing worth the vaunting. For neither are these, severall Altars, which you have set forth; nor have you set forth all the Altars that are presented to you by the ancient Fathers: and lastly, were they either all, or severall, they conclude nothing to your purpose. Your purpose is, to shew unto your credulous Readers, that there is no *materiall Altar* to be used in a Christian Church: and for a proof thereof, you make a muster of all those severall *Metaphors* and *Allegories*, which you have met with in old Writers, concerning Altars. This, did you weigh it as you ought, crosseth directly all your purpose; and at one blow casts downe that building, which you so labour to erect. All *Metaphors* and *Allegories* must relate to somewhat, that is in being: and when a thing is once in being, severall wits may descant, and dilate upon it, as their fancie serves them. I hope you will not think that there was no such thing, as the Garden of *Eden*; no such particular Vestments for the *Priests*, or sacrifices for the people; because the ancient Writers, some of them at least, have drawn them into Allegories; or can afford you at first word, a *Metaphoricall Ephod*, a *Metaphoricall Pasch*, or a *Metaphoricall Paradise*. You know what trimme devices may be found in *Durand*, about the Church, the Quire, the Altar, the ornaments and u-

tenfils

tenfils of earth, the habit of the Priests, the Prelate; and whatsoever doth pertaine unto a Church, to the very Bell-ropes. And yet you would be (b) *laught* at by all strangers, more then you were, when you demanded how the *Altar* stood in forreine Churches; should you affirme that in the Church of *Rome*; whereof *Durand* was, there neither was a Priest, nor Prelate, neither Quires, *Altars*, Churches, or any ornaments or utensils to the same belonging. Or to come nearer to our selves, there is a booke entituled *Catechismus ordinis equitum Periscelidis*; written long since by *Belvaleti*, the Popes *Nuncio* here, and published in the yeare 1631. by *Bosquierus*: wherein the Author makes an Allegorie on the whole habit of the Order, the matter, colour, fashion, wearing, to the very girdle. And were not you, or he that should approve you in it, (c) a wise peece indeed, if on the reading of that booke, you should give out, that really and materially there is no such habit, worne by the Knights of that most honourable Order, as vaine men conceive: but that their habite is, as some made the *Saint*, onely an *allegorie*, a *symbol*, or a *metaphor*. So that if all you say were granted, and that your ten tropicall, metaphoricall *Altars*, were ten times doubled; that would make to the prejudice of that reall and materiall *Altar*, which hath continued in the Church of *Christ*, since the Primitive times. Nay, as before I said, those metaphors conclude most wrongly for a reall *Altar*; as the conceits of *Belvaleti*, *Durand*, and some ancient Fathers, do for the realtie of those severall subjects, on which they did expresse their fancies.

This said, we might put by this service; as not

(b) Being  
laught at by all  
strangers for  
making to them  
su b a scolis  
question. p. 226.

(c) That B. shop  
were a wise  
peece indeed,  
&c. p. 81.

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(d) p. 110.

(e) Nec consentit in voluntate sacrificiorum, as Vedelius translates it,

(f) Appar. primus num. 47.

worth the tasting ; made rather to delight ; the eye with various shews, then to feed the stomacke : but we will fall aboard however, were it for nothing but to shew what *Quelque choses* you have set before us. Now the first Altar of your ten, (d) is *Ignatius* his Altar, the *Councell of the Saints*, and the *Church of the first-begotten*. For this you send us to his Epistle *ad Ephesios*, where there was never any such matter to be found, till your good friend *Vedelius* brought the old Father under his correction, and made him speake what ever he was pleased to have him. *Ignatius*, were he let alone, would have told another tale, then what you make him tell betweene you. For there he tells you of those men, that separate themselves from the communion of the faithfull, and do not joyne together with them *ἐν βελῇ θυσίῳ καὶ ἐκκλησίᾳ*

*πρωτόκων ἀπογεγενημένων ἐν ἑρηνῇ*, in (e) a consent of sacrifice, and in the Church of the first-begotten, whose names are written in the heavens ; This by a sleight of hand, is finely altered by *Vedelius*, and for *ἐν βελῇ θυσίῳ*, we must now read *ἐν βελῇ θ'όσιον*, in the *Councell of the Saints*, as you translate it. A pretty criticisme, but as too many of them are, more nice, then wise. For which and other his corrections of, and annotations on that Father, I rather choose to leave him to my Lord of *Chichester*, whom I am sure you know to be well versed in that kinde of learning ; then take him unto taske my selfe. And he will tell you, if you aske him, (f) *Audacem illum & importunum Ignatii censorem, nec quicquam attulisse ad paginas suas implendas, prater inscitiam & incuriam, & impudentiam singularem, dum ad suum Genevatissimum antiquitatem detorquet invitisissimam, &c.* According



according to which Character you could not possible have met a fitter Copesmate; one every way more answerable to you, in all those excellent qualities, which are there recited.

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Of your next nine, foure of them are the very same, onely brought in in severall dressings, to beguile the Reader. (g) The second, ἡ γαμονικὴ, which you translate (and be it so) the commanding part of the reasonable soule, which is *Origens* Altar; your (h) third, ἡ δὲ τοῦ ἀγαθοῦ, righteous soule, which is *Clemens* his Altar; the fifth, τὸ ἐν ἀληθείᾳ, the sinceritie of the minde, which is the *Panegyrist's* Altar; the sixth, *Cor nostrum*, or *S. Austins* Altar: these are but severall expressions of the same one thing. The reasonable soule, the righteous soule, the sinceritie of the soule, are but the severall habitudes of the same one soule: And for the *heart*, that also must be understood spiritually, and so become a soule in fine. For if you understand it literally and *materially*, you over-throw your whole designe; in finding us a materiall Altar, for a spirituall sacrifice, against the which you have so learnedly declared before. Now it is worth your marking, that all these Authors (except *Clemens*) do frequently in other places of their writings, informe us of the *Altars* in the Christian Church, materiall Altars either of wood or stone; for the officiating of Gods publicke service: as we have shewed at large in our second Section. Nor are you other then a trifier to produce them here, as if they knew no Altars in the Church for the mysticall sacrifice, but those which you have showne us from them for spirituall sacrifices. The same may be affirmed of your seventh, the memorie, which is *Phi-*

(g) p. 110. 111

(h) p. 111.

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(i) p. 112.

(k) *Holy Table.*  
p. 111.(l) De demō-  
strat. Evang.  
l. i. c. 10.(m) p. 111. in  
margine.

los Altar; and of the tenth, that our faith (i) S. Hieromes Altar. Philo, and Hierome both, acknowledged severall, reall, and materiall *Altars*, in their severall Churches: though in the places by you cited, they solace and delight themselves in conceits and *allegories*. So that of all your Altars we have left but three, the fourth, eight, and ninth; and two of them will in conclusion prove but one. Of these the fourth is *every place*, (k) (a most excellent Altar) wherein, say you, we offer unto God the sweet smelling fruits of our studies in divinitie. And this you make Eusebius his Altar. Now if one aske you what you meane by this *every place*, I know you cannot choose but say, that you meane the *Pulpit*, if not the tables end in some secret *Conventicle*: *every place* wherein you offer unto God the sweet smelling fruits of your studies in Divinitie. But you finde no such matter (l) in Eusebius, nothing that any way concernes your studies. For then, none but such learned men as you, could make every place an *Altar*, for spirituall sacrifices; as all men may, in the true meaning of your Author. Of offering up your studies, and the sweet smelling fruits thereof (most fragrant fruits indeed, if you well consider it) not one word saith he. Your eighth, S. Bernards Altar, is, as you say, the Sonne of God, become the Sonne of man. Which howsoever it be true, as to the thing it selfe, and in that *metaphoricall* sense as the former were: yet have you no such Altar, in S. Bernard; your very Margin saith the contrary. Your Author saith (m) *Altare Redemptoris humilis incarnatio*: not that our Saviour God and Man, is become our Altar; but that the Incarnation was our Saviours Altar.

*Altar.* Or had *S. Bernard* said so, as he might have done, then had it beene the same with *Aquinas* his Altar, or the ninth of yours, which is the Sonne of God in heaven. I trust you will not separate the *Sonne of God become the Sonne of man*, from the *Sonne of God now in heaven*; as if our Saviour had not took his body with him, to the heavenly glories. Which if you do not, as you cannot (and I have so much faith in you, as to thinke you will not) you might have either reported *S. Bernard* rightly, or quite left him out. Theres none that doth defend the material *Altar*, or thinks the name of *Altar* may be given to the *holy Table*; but falls downe prostrate at this Altar: as being that one and onely Altar which *sanctifies all our spirituall sacrifices*, and divine oblations, and makes them acceptable in the sight of God the Father. Yet this concludes no more, that there should be no *Altar* in the Church, for the mysticall sacrifice; becaule our high Altar is in heaven, *Altare nostrum est in cælis*, as (n) *S. Irenæus* hath it: then that you may conclude that no man hath a naturall father, becaule *we have one Father which is in heaven*, our *Pater noster qui est in cælis*, as the Scripture hath it. (n) Li. 4 c. 34.

In the next place you set before us a pretty quillet: the *holy Table* (o) *in the Christian Church*, not being exemplified, as you say, from the square Altars, *Exod. 27.* but from the long Table of the Shew-bread which stood in the Temple, *Exod. 25.* This is good fish indeed, if it were well fryed; but upon better view, proves not worth the eating. You say the *holy table* in the Christian Church was not exemplified from the square Altars in the Law: and yet you tell us, p. (o) p. 123.



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126. that by the *Canons of their Church*, that very forme is required amongst the *Papists*, and to them you leave it. You might do well, before you make it proper to the *Papists*, and to them alone, to have considered of the forme of the ancient *Altars*; and told us what those *Canons* were, and of what antiquitie, that do so enjoyne it. You point us in your Margin, unto *Suarez*, in *tertiam partem*: as good and punctuall a direction to finde out the *Canon*, as if you had enjoyn'd us to enquire for your House in *Lincolnshire*, and never told us what's your name. Then for the *Table of Shew-bread*, to which you do referre the originall of the *holy Table*, you flutter up and downe, as one that knows not what to trust to: as most an end they do not that propose new fancies. For p. 125. you bring in the conceits of *two Jewish Rabbins*, tending you say, unto *your purpose*. How so? Ezek. 4. 22. (it should be 41. 22.) it is thus written, *And he said unto me, this is the Table before the Lord, meaning without doubt the Altar of incense*. You say exceeding right in that, the Table spoken of by the Prophet, is the *Altar of incense*: but what hath that to do with the *Table of Shew-bread*? This you confirme by that which followeth. The question then grows, how the *Altar*, is called a *Table*: (p) and you replie unto it from those *Rabbins*, that at this day the *Table performs what the Altar was wont to do*. Where first you blend together the Table of the *Shew-bread*, and the *Altar of Incense*, as if both one thing: and next you make the *Rabbins* speake of the *Christian Table*, as if it did performe what the *Altar* should, whereas they spake it of their owne. For why should you beleeve that any of the *Rabbins* would conceive

so

(p) 125.

so honourably of the *Christian Tables*, (q) that since the destruction of the Temple, they should become the place of sacrifice and propitiation. Assuredly the Jews have no such conceit of the *holy Tables*, and it was done but like a *Gentile* to report so of them. Last of all, where before you make the *holy Table* to be exemplified from the *long-table of the Shew-bread*, you shut up this vagarie with this handsome close, (r) that the *only utensil you relate unto* (for the forme and fashion of your Table) is the *long-square table of the Incense*. Which as it plainly contradicts what you said before, touching the Petigree of the *holy Table*, from the *Table of Shew-bread*, so it confutes the Scripture also: which never told you of a *Table*, but an *Altar of Incense*; or if a *Table*, yet a square table certainly, for *four-square shall it be*, saith the very Text, Exod. 30. 2. So excellent an invention was your new originall of the *Christian Table*; and so bravely followed.

But then you say, you have some Authors for it: so you have for every thing, till it is brought unto the tryall. Remember what you are to prove, and then shew your evidence. The point in issue, is that the *forme and situation of the holy Table, in the Christian Church, is not exemplified from the square Altars, but from the long Table of the Shew-bread that stood in the Temple*. If you have any of the Fathers that speak home to this, we are gone in law; but all your witnesses fall short. *Isidore Pelusiota*, whom you first bring in, speakes neither of the *forme*, nor *situation* of the *Christian Table*. But when a doubt was moved by *Benjamin a Jew*, touching the new oblation in the *Christian Church*, that it was done (s) in bread, and

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(q) Ibi. p. 125.

(r) p. 126.

(s) ἐπειδὴ ἄρτος  
τοῦ ἁγίου  
πνεύματος, ἐνέπτετο  
ἐν. Ep. 401.

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(t) ὁ τὴν ἐν τῷ  
νόμῳ κρυπτο-  
μένην καὶ νῦν  
ἀποκαλυφθεῖσαν  
ἀλήθειαν μὴ  
γινέσθαι. Ibid.

(u) p. 124.

not in bloud, as were the sacrifices of the *law*: he makes replie unto the same, that by the law, there were both bloody sacrifices performed without, ἐν αὐλῇ in the open Court, and that within the Temple there was a *tab.e*, ἡ τῷ παλαιῷ ἀθέατος λαῷ, not to be looked on by that people, whereon bread was placed. Then addes, that the said *Benjamin* was one (t) of those, and that he did not know that truth, which had beene hidden in the law, but was now revealed. This is the totall of his evidence. And this makes nothing for the *forme and situation of the Table*, which was the matter to be proved; but onely that, as he conceived, the *Shew-bread* did prefigure somewhat, which afterwards was instituted in the *Christian Church*. And let me tell you as a friend; that if you presse this matter hard, as if our *Christian sacrifice* did relate to that; you give the *Papists* more advantage for their halfe Communion, then you will gaine unto your selfe, about the *forme and fashion of your holy Table*. You say indeed (u) it will be long, yet we will bring so cleare and ancient an extraction for the *forme and fashion of the Altars in Christianitie*; though you brought nothing hence for either. When we see more, we shall know better what to answer. To make a transcript of your allegations, from *Irenaeus* and *S. Ambrose*, *Origen*, and *Hierome*, being no more unto the purpose, were onely to wast time and paper. All that they say, is nothing to the *forme and situation of the holy table*, but to the analogy and proportion, betweene the bread in the Lords Supper now, and the *Shew-bread* then: & yet you falsifie your Authors also, to make that good. You tell us out of *Irenaeus*, that *omnes justi sacerdotalem habent ordinem*;



ordinem; and you say true, they are his words. But **Cap. 10.** when you say, *all that are justified by Christ have a Priestly interest in this holy bread*: though it be true you say, had it beene your owne; yet you untruly father it upon *Irenaus*, who in his fourth booke, cap. 20. whither you referre us, tell's us no such matter: The like may be affirmed (x) of Saint *Hierome* also, (x) P. 125; whom you have cited twice for the self-same purpose; viz. In *Epist. ad Tit. c. 1.* and in *Ezek. c. 44.* though neither in his comment on that whole Epistle, or in his exposition on *Ezek. c. 44.* or cap. 41. which was most like to be the place; can we finde any thing at all which reflects that way. But what need further search be made in so cleere a case; and such as doth relate so little to the point in hand? Especially since another of your Authors, (y) *Cornelius à Lapide*, from whom you borrowed your quotations in the margin, p. 126: out of Saint *Hierom*, in *Malach. 1.* *Cyrill*, *Catech. myst. cat. 4.* and *Damasen*, *de orthod. fid. l. 4. c. 14.* takes these interpretations to be onely *Allegories*; as indeed they are: *Allegoricè mensa panum propositionis significabat mensam corporis & sanguinis Christi*: as (z) in the Tropologicall sence, saith hee, it signifies the works of mercie. Take for a farewell to the rest, that if you will derive the *forme and situation of your holy Table*, from the Table of *Shew-bread*: Your table must not stand at all within the *Chancell*, nor in the middle of the *Church*; but on the North side of the Church, as you your selfe have placed it; out of *Philo*, p. 210. which though it thwarts aswell your owne booke, as the Bishops letter: Yet you (a) proclaime, *you care not how the Altars stand either in the Iewish or Popish Church; your Table being quite of another race.* And take this

(y) In Hebr. 9.

(z) Tropologicè vero significat opera misericordiæ, in Hebr. 9.

(a) P. 123. 124.

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with you too for the close of all, that if your *Table* be descended of the race you mean; it is more *Jewish* then the *Altar*: there being *Altars* doubtlesse before *Moses* Law, but no *Tables of Shew-bread*. Nor can the *Altars* be more *Papish* then your *holy table*; there being *Altars* in the Church when there were no *Papists*.

I did before conjecture that you had invited us, unto a *common*, not an *holy Table*; and I am now confirmed more in it, then before I was: so strongly do you plead for *sitting* at it, and in excuse of them that allow that gesture. A matter no way pertinent to your present Argument, but that you must flie out sometimes, to please your followers: who but for such *vagaries*, would be little edified. Now for the proöfe of this, that *sitting* at the *holy Table* is nor new, nor strange; you

(b) Pag. 13 24

tell us, (b) that the *A'gänu* and the *Lords supper* were eaten for a certain time, at the same tables; and that, for ought appeare's in any *Antiquitie*, in the same posture.

At the same Table, in the same posture; that comes home indeed: but neither you, nor any one of those who have most endeavoured it, have yet made it good.

(c) Pag. 13 2. in  
margine.

For your part you referre your selfe unto *Baronius*, whom you thus report. (c) *Utraque cæna jungebatur*, which be cleerly proves out of *Chrysostome* in *1. Cor. Hom. 27. in the beginning thereof*. So you, and were it so indeed, yet this speak's nothing of the posture. But the truth is, you have most shamefully abused *Baronius*, and the Father too you finde not in *Baronius*, *utraque cæna jungebatur*, as if the *A'gänu* and the *Lords Supper*, were eaten at the same Table, and that they made but one continued action onely. Nay, you finde the

(d) Annal. T.  
1. Anno 57.

contrary (d) *utraque simul mensa jungebatur*, are your Authors words: and you have better skill in *Latine* then

then the World besides, if you can picke mee one and the same table, out of *mensa utraque*, certainly, *mensa utraque* doth imply two Tables: and this you could not but have seen in that which followes, *communis & sacra*, one common, and the other sacred. Take the whole words together, and you finde them thus. *Quoniam utraque simul mensa iungebatur, communis & sacra; quid in unaquaque prestare deberent, admonuit.* Here are two Tables then, not one; those Tables of two several natures, and not the same; and therefore the behaviour of the people *quid in unaquaque prestare debent*, to be more reverent at the one, then at the other. You have an admirable searching eie, that can finde here both the same Table, and same posture too; but a farre nimbler hand, that could so trimly turn two Tables, into one Supper. But this you say, is cleerly proved out of Saint Chrysostome. What, the same Table, and the same posture? You are false in this too. Baronius doth produce S. Chrysostom to an use quite contrary. However Christ, saith he, began first with his ordinary supper, and then proceeded to the Sacrament: yet in the following times, they began first with the holy Sacrament, and after went unto their Love-feasts. And this is that for which he voucheth the Authority of that Reverend Father, *Peracta Synaxi, post sacramentorum communionem inibant convivium*: very plain & home. Had you dealt halfe as honestly with Baronius, as hee with Chrysostome, you had been blamelesse at this time: but then your friends, whom you strive to please, had lost an excellent argument, for a sitting Sacrament.

From the Church primitive you fall upon the Church of (e) Rome, which doth not absolutely as you say, condemn this ceremony of sitting; for if it did, it would recall



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call the Maundie of the *Benedictines*, who at the last once in the yeere, (that is on Maundie Thursday onely) receive the Sacrament in that posture. If this be all you have to say, touching the indulgence in this case of the Church of *Rome*, or the generall practice of the same; you have got but little. Onely you had a minde to let people see, that the Church of *England* was more rigid and severe in this kinde, then the Church of *Rome*. For if the Church of *Rome* should connive at this, being a thing of so long continuance, and done within the walls of a private Monastery; it cannot be drawn into example, or made a precedent for others to expect the like. But if it chance to prove, that it is not the Sacrament, but a resemblance onely of the olde *Aydmus* which on that day is celebrated sitting, by these *Benedictines*; have you not then deluded us, in a shamefull manner? *Bullinger* thus relates the matter, (f) that on that day, the Gospel of Saint *Iohn* being read publicly by the Deacon, in the mean time, *ordine dispositis mensis convivæ assident*, the guests sit down in order, at their severall Tables. What then? *Frangentes panem* *azymum, & calicem invicem propinantes, &c.* Breacking unleavened bread and drinking unto one another, they keep on foot some traicts of the ancient supper. What think you now? Is this a Sacrament or a common Supper; done in the Church, or in the Refectory? I hope you will not say, that they had *mensas dispositas*, severall tables in the Church, and those readie furnished; or that they did *invicem propinare*, drink to one another in the holy Sacrament. *Quanta de spe*, how great a fortune are you false from; that thought to gaine such mickle meed for this good service? But yet you will not leave us so (f) *This custome,*

as

(f) De orig.  
errorum circa  
coenam e. 4.

(f) P. 133.

as you tell us, mounts higher then Saint Benedic<sup>t</sup>, to S<sup>t</sup>. Austins time. This custome? what. Of sitting at the Sacrament upon Maundie Thursday? No such matter verily. Saint Austine saith no more then this, that (g) some, (and those against the generall custom) did think it lawfull on that day, to receive the Sacrament after other meats. Not that they did receive it so, but that they thought it lawfull to receive it so, *ut post alios cibos offerri liceat corpus & sanguis Domini*, as the Father hath it, which makes (I trust) as little for sitting at the Sacrament at that or any other time; as that for which you falsified *Baronius*, hath made for all times.

(g) Epistola  
118.

But you go higher yet, and tell us that it was the generall practice of the *Gentiles*, to worship sitting: that so it was enjoyned the (h) *Romans* by an expresse law of *Numa Pompilius*; and that it seemes to be the custome of the *Greeks* also, by an old Quatrain of the *Seiur de Pibrac*. How old I pray you was that Quatrain? Not many thousands sure, nor many hundreds, no nor many stories. The *Seiur de Pibrac* as I take it, (i) was Chancellour to King *Henry* the Third of *France*; and so his Quatrain could not be very old, if you marke it well. And yet you thought it questionlesse to be verie ancient. You had not told us else (k) that the *Apostles* of *Christ* were not to learn ceremonies out of the lawes of *Numa*, or the Quatrains of *Pibrac*. Most learnedly resolved. They might aswell have learnt divinity from the man of *Lincolnshire*, as ceremonies from the Quatrains of the *Seiur de Pibrac*. You tell us further in your margin, (l) how that *Tertullian* makes it a generall posture for all *Pagans*: so hee doth indeed. (m) *Perinde*

(h) Pag. 134.

(i) Thuanus  
hist. sub. H. 3.

(k) P. 135.

(l) P. 134.

(m) De Orat.  
c. 12.



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*faciunt nationes*, as his owne words are. But then you had done well to have told us also, how highly hee condemnes it in them, and how irreverent he conceived it, *assidere sub aspectu, contraque aspectum ejus*, to sit them downe under the noses (as wee use to say) of those verie Gods (m) whom they did worship and adore. This had been some faire dealing in you, could it have stood with your designe, of justifying the use of sitting in the holy Sacrament. Nay more then so, you say of Cardinall Peron, that he brings a passage out of Tertullian, to prove that some of the ancient Christians did adore, sitting: and that this position of theirs, this sitting, Tertullian did not blame. Not blamed? Why man, Tertullian mentions it for nothing else, but to reprehend it. Nor was it then a custome to adore sitting, as you say. Tertullian never told you that; nor the Cardinall neither. (n) But *ad signata oratione, assidendi mos est quibusdam*: some men alsoone as they had done their prayers, were presently upon their breech: as you would have them now at the prayers themselves. Never did any wretched cause, meet a fitter Advocate. You would perswade us, that there is (o) little feare, that here, in England, the people will clap them downe upon their breech, about our holy Table: so I heare you say. But by those many libellous and seditious Pamphlets that have been scattered up and down, since your booke came out, wee finde the contrary. Perhaps the goodnesse of their Advocate makes them more forwards in the cause. I hope you know your owne words, and in them I speak, telling you, (p) *If you were a scholar, you would have beene ashamed to write this Divinitie.* For forreigne Churches next, you tax the Deistour,

(m) Quem cum maxime recrearis & venereris, l. de orat. cap. 12.

(n) Ibid.

(o) P. 136.

(p) Page.

(m) Ibid.



as if hee did (q) conclude the Ceremonies of so many  
 neighbouring Protestants to be unchristian altogether.  
 Where finde you such a passage in him? All that the  
 " Doctour said is this, (r) that it was brought into the  
 " Churches first, by both the modern Arians; (who stub-  
 " bornly gain saying the Divinitie of our Lord and  
 " Saviour, thought it no robbetrie to be equall with  
 " him, and sit down with him at his Table:) and for  
 " that cause most justly banished the reformed Church  
 " in Poland. And for the proof of this, he saith it was  
 " determined so in a generall Synod, as being a thing  
 " not used in the Christian Church, tantumque pro-  
 " prium infidelibus Ariis, but proper to the Arians  
 " onely. This goes extremely to your heart, so that you  
 " cannot choose but wish (s) that he had spared to abuse  
 " that grave Synod, to make them say peremptorily, hæc  
 " ceremonia Ecclesiis Christianis non est usitata, especial-  
 " ly as hee turns it into English, this ceremony is a thing  
 " not used in the Christian Church. Why how would you  
 " translate it, were you put to do it. The most that you  
 " could do, were to change the number, and render it,  
 " the Christian Churches for the Christian Church, which  
 " how it would advantage you, I am yet to see. But be-  
 " ing so translated, what have you to object against it, or  
 " to make good, that he hath any way abused so grave a  
 " Synod? Marry say you, the Synod saith, hæc ceremo-  
 " nia, licet communis sit liberis, &c. this ceremonie how-  
 " ever in its owne nature it be indifferent and free,  
 " As the rest of the Ceremonies &c. Which you say,  
 " sweetens the ease very much. And so it doth indeed,  
 " sweetneab it very much to them which have a libertie to  
 " use it: but not to them who are assigned to another  
 " gesture. Nor had you noted it, being so impertinent, but

Cap. 10.

(q) P. 135.

(r) Coale from  
the Altar, p. 36.

(s) P. 137.

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(r) P. 137. 138

(u) Synod.  
Vlodislaviens.  
c. 6.

(\*) P. 137.

(y) Alere Da-  
masc. P. 751.  
752.

that you would be thought a Champion for mens Christian liberty, as before I told you. Next you object (r) *they doe not say it is a thing not used in the Christian Church*, (that being a corruption of the Doctors) but that it is not used in the Christian and Evangelicall Churches, *nostri consensus*, which agreed with them in the Articles of Confession. If so, the Doctour was too blame, and shall cry *peccavi*. But it is you that finger and corrupt the Synod. The Doctour tooke it as he found it. (u) *Hac ceremonia, (licet cum ceteris libera) Ecclesis Christianis & catibus Evangelicis non est usitata*; are the very words. If you can finde *nostri consensus* there; it must be of your owne hand-writing. There is no such matter, I am sure, in the printed books. It's true, that in the former words it is so expressed, *sessio sit in usu archiepiscopali Domini, in ullis hujus consensus Ecclesis*, that sitting at the Lords Table be not used in any of the Churches of their Confession. That's nationall; as unto themselves. But then the reason follows, which is universall. *Hac enim ceremonia, &c.* because that ceremonie was not used in any of the Christian Churches, or Evangelicall assemblies. This is the place the Doctour pressed; and you can finde no *consensus nostri* there; I am sure of that. Nay, it had been ridiculous nonsense (such as you use to speak sometimes) if it had been so. Now where you tell the Doctour, (x) that he stole the passage from the *Alere of Damascus*; and having done so did corrupt it: we must needs answer for himselfe, that it is neither so, nor so. (y) The *Alere of Damascus* doth report the place, *in terminis*, as it is extant in the Synod; and as the Doctour layed it down in his confession, the Alere did he ever know what the place was there, if you did breed him unto it.

But



But lo or not so, all is one in your opinion. (a) For both the Altar and the Table are quite mistaken, as you give out, in thinking that the Synod did ever say, that this ceremony was brought in or used by the moderne Arians. Neither brought in, nor used; that were strange indeed. What is it then that they intend? Onely, say you, that it is *Arianis propria*, sitting fitter for the Arians, who by their doctrine and tenets placed themselves cheek by joule with the Sonne of God then for devout and humble Christians, compassed about with neighbours so fundamentally hereticall. (b) And this you say, the Altar spied at last, to be the meaning of the Synod, that sitting was proper to the Arians, not by usage, but *secundum principia doctrinae suae* by the principles of their doctrine onely; and so conclude, that contrary to all truth of story, the Doctor makes it first brought in by the moderne Arians. Had you looked forwards in the Synod, you had found it otherwise. For there it followeth, (c) that sitting at the holy Sacrament first crept into their Churches, *potissimum occasione ex auspicio illorum*, &c. especially by occasion and example of those men, which miserably had fallen away and denyed the Lord that bought them. Not was it so resolved in this Synod onely, Anno 1582. It was concluded so before (d) in the Synod of *Retracone*, in the yeare 1578. that sitting at the Lords Table was first taken up by them, who rashly altering every thing in the Church, and ignorantly imitating Chrysostome's example, were fallen off to *Arianisme*. But I will lay you downe the words for your more assurance. *Seditionis vero ad mensam domini, &c. illi inter nos primi Authores existerunt, qui omnia temere in ecclesia immutantes, & sine scientia Christum quasi*

(b) P. 139.

(c) Synod. Vindobonensis. in Harm. Confess.

(d) In Harmon. Confess. cap. 4.



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*imitantes, nobis ad Arianismum perfide transisse fa-  
cti sunt.* That's all that hath relation to the point in  
hand. The rest which is cut off with an &c. is a touch  
only on the by, that the laid sitting was repugnant  
to the use of all the (e) Evangelicall Churches  
throughout Europe. What followes next upon this  
declaration of the Synod: "*Quare hanc propriam ipsi,*  
" &c. Wherefore to leave this gesture as proper and  
" peculiar unto them (f) who handle both our Savi-  
" our and his Sacraments with the like irreverence;  
" and being in it selfe, uncomely, irreligious, and  
" very scandalous withall unto simple men. Nay,  
before that, Anno 1563. it was determined to this  
purpose also in another Synod at *Cracovia*, that if  
perhaps any did use to sit at the Lords Supper, cere-  
moniam eam *Arianabaptista relinquant*, they should  
desert it utterly, as proper and peculiar to the *Arian*  
*Anabaptists*. This makes it cleere as day, that sitting  
at the Lords Table, was brought into the Churches  
first, by the moderne *Arians*. That which you inter-  
pose touching *Iohn A Lasco* is not worth the while.  
He (h) was not settled in *Poland*, as your selfe affirm,  
untill the year 1557. which was but sixe yeeres be-  
fore the Synod at *Cracovia*, wherein this gesture was  
condemned of *Arianisme*. Nor was he settled then in-  
deed, if you consider the Epistles unto *Calvin*, which  
your selfe hath cited: things not succeeding there,  
(i) saith *Vrentionius*, to their hearts desire, *adde furio-*  
*se se opponit Satan propagationi regni Christi* so furio-  
usly doth the divell oppose the propagation of  
Christs kingdome. But settled or not settled, all is one  
for that. The *Arians* were here started up before his  
coming: nor have I such a reverend opinion of

Iohn

(e) *Præter ri-  
tus in omni-  
bus per Euro-  
pam Evange-  
licis ecclesiis  
vulgo consue-  
tos. ib.*

(f) *Vt Chri-  
stum, ita & sa-  
cra ejus irreve-  
renter tractan-  
tibus, ibid.*

(g) Cap. 6. in  
Harm. cor. fessl.

(h) P. 138.

(i) *Vrentioni-  
us Calvino,  
Anno 1557. in  
Epl. Calvin.*

John A. Lafer, but that some principles of his might tend that way also. And so I leave you to consider, whether the *Arrians* or the *Puritans* are most bound unto you, for standing up so bravely to defend their cause.

That which comes next to hand is *forte*, a *forte* mistake or error, about the antient practise of the Church, and *Tertullian's* meaning. You say, (k) that in *Tertullian's* time, they did not (as we now doe) *eat the consecrated bread upon the place*, but *accipere & reservare*, receive it, and carry it home with them. You make this general, that they did not as we doe now, that is, not eat the consecrated bread upon the place; whereas indeed it was but in particular cases: either in times of persecution, when they could not meet so often as they would, for feare of troubles; or in the *stations*, or dayes on which it was not lawfull to worship kneeling. In the first case, they did *accipere & reservare*, receive it of the Priest at Church in severall portions, and then reserve it, that is, take it home, and eat it there, at such times as they thought most fit for their ghostly comfort: and this they did especially, that they might be sure to have it for their last *viaticum*, at the approach of sudden unexpected dangers. This they did use to eat in secret, before other meates, as is apparant by that passage (l) in *Tertullian*, *Nonne sciet maritus quid secretum ante omnem cibum gublet*. But this is no good prooffe I trust, that therefore in the Church, they did not eat at all; because they did reserve some part to be eaten at home. That were to overthrow the nature of the holy Supper, and make the *Communion* to become a private eating. In the next case, being that of

(k) P. 161.

(l) *Ad uxorem*  
lib. 2.

Station;



## Sec. 3.

(m) P. 160.

(n) Die dominico de geniculis adorare nefas esse dicimus: eadem immunitate, a Pascha ad Pentecosten gaudemus.

Tertul. de Cor. Milit.

(o) Quod statio solvenda sit accepto corpore dom. Id. de orat.

(p) Vtrunque saluum est, & participatio sacrificii, & executio officii

(q) P. 172:

*Station*, which you with confidence enough, have made to be a *fast* or (m) *publike meeting*, (as if there were no publike meetings but on *Fasts*, nor *Fasts* but on a *publike meeting*;) it was ordered thus. There were some certaine times, in which it was not lawfull to worship (n) *kneeling*, as *viz.* every Sunday in the yeere, and the whole time from *Pasch* to *Pentecost*. Now in those dayes of *Station*, or standing daies, at which the people might not kneele, in the receiving and partaking the holy Sacraments, they rather chole to forbear the *Communion*, then to take it (o) standing. Which being well knowne unto *Tertullian*, he wisheth them to come, though they might not kneele, and take it standing at the Altar, [*Si & ad aram Dei steteris:*] and to reserve and take it home, and eat at their owne houses, kneeling, according unto their desires. By doing which, *accepto corpore Domini & reservato*, by their receiving of it in the Church, and carrying of it home to eat it there, they should (p) save all sores: participate of the sacrifice, as they ought to doe, and yet retaine the old tradition, in those dayes of *Station*. This if you understood before, you did ill to hide it; if not, you are a little wiser then before you were.

The next that comes before us is a covered dish, and being uncovered, proves a *Gelly*, (q) a *Claudius Gellius* in your language, a *lame Giles* in ours. Who this *lame Giles* should be, you cannot guesse you say, but indeed you will not. *Lame Giles his haltings* is the title of a booke set out by Master *Prynns*, against *Giles Widomes of Oxford*: wherein the Doctor first encountred with the name of *Dresser*, applyed to the *Communion-Table* standing *Altar-wise*, and of the which



which hee thought him to have bene the Author, till he observed it in the Letter to the Vicar of *Grantham*, being the antienter of the two. But this is but a copy of your countenance. You have not so small interest in Master *Prynne*, as not to be partaker of his learned labours; though you seeme loth, both here and elsewhere, that any thing of his, should be either *pinned* or *prinned* on you, or any friend of yours, whoever.

This dish being thus uncovered, and set by, let us now fall more roundly to your *second service*. In the beginning of your booke, you tell us that the Doctor (r) *faines*, that the *writer of the letter doth slight, but failes, for he doth cite and approve the appellation of second service*. The Bishops (s) letter hath it thus. *The Minister appointed to read the Communion (which you out of the booke of Fast, in 10. of the King, are pleased to call second service.)* And towards the latter end, (t) *either in the first or second service*, as you distinguish. Is this to cite and to approve the appellation? Yes, that it is say you, and more. For the good writer of the letter, finding the (u) Vicar *used it (as it seemes) in his discourse*, and that the *neighbours boggled at it, excuseth it as done in imitation of that grave and pious booke*. That grave and pious booke, good Lord, how wise you are upon a sudden, and yet how suddenly doe you fall againe to your former follies? That booke, as *grave and pious* as it is, was *never intended* (as you say in that which followes) *to give Rubricke to the publike Liturgie*: and therefore how soever the *Fast-booke* calls it (so *grave and pious* though it were) let never any Country Vicar in *Lincolne Diocese* presume to call it so hereafter. Iust so you dealt

H h h

before

(r) p. 3.

(s) In the Coale from the Altar, p. 71.

(t) Ibid. p. 77.

(u) P. 173. 174

Sect. 3.

(x) p. 34.

(y) p. 174.

before with his Majesties Chappell. Having extolled it to the heavens, and set forth all things in the same, (x) *as wisely and religiously done*: yet you are resolute, that *Parish Churches*, are not, nor ought not to be bound, to *imitate the same in those outward circumstances*. A grievous sinne it was no doubt, for the poore Vicar to apply the distribution of the Service, in the booke of *Fast*, unto the booke of *Common-Prayer*: and it was very timely to be done, to *excuse him* in it, as if he did relate onely to the Book of *Fast*. Else who can tell, but that the Alderman of *Grantham* and the neighbours there, might have conceived he used it (y) *in imitation of the two Masses used of old; that viz. of the Catechumens, and that of the Faithfull*: neither of which, the Alderman (a *prudent and discrete*, but no learned man) nor any of his neighbours had ever heard of. Great reason to excuse the Vicar from so foule a crime; which God knows how it might have scandalized poore men, that never had tooke notice of it, till it was glanced at in the letter.

(a) p. 174.

The Vicar being thus excused, you turne your stile upon the Doctor, for justifying the distribution of the *Common Prayers*, into a first and second service. You said even now, that you *approved the appellation*; yet here you give us severall Arguments for reproofe thereof. For first, say you, (a) the *Order of Morning Prayer*, is not (as the poore man supposeeth) the *whole Morning Prayer*, but a little fragment thereof called the *Order of Matins*, in the old Primers of King *Henry* the eight, King *Edward* the sixth, and the Primer of *Sarum*, what no where else? Do you not finde it in your *Common-Prayer book*,  
to



to be called *Mattins*: Look in the Calendar for proper Lessons, and tell me, when you see me next, how you finde it there? *Mattens and Evensong*, saith it there; *Morning and Evening Prayer*, saith the Booke else-where: which makes, I trow, the order of *Morning prayer* to be the same now, with the order of *Mattins*, and that in the intention of the Common-Prayer Book, not in the Antient *Primers* onely. Not the whole *Morning prayer* say you, but you speake without booke: your booke instructing you to finde the full course and tenor of *Morning and Evening Prayer throughout the year*. Yet you object, that if we should make one service of the *Mattins*, we must make another of the *Collects*, and a third of the *Letanie*: and the *Communion at the soonest will be the fourth*, but by no meanes the second service. Why Sir, I hope the *Collects* are distributed, some for the first, and others for the second service: there's no particular service to be made of them. And for the *Letanie*, comparing the *Rubrick* after *Quicumque uult*, with the *Queenes Injunctions*, that seemes to be a preparatorie to the second service. For it is said (b) there, "That immediately before the time of Communion of the Sacrament, the *Priests* with other of the Quire shall kneele in the midst of the Church, and sing or say plainly the *Letany*, &c. And you may marke it in some Churches, that whiles the *Letanie* is saying, there is a Bell tolled, to give notice unto the people, that the *Communion service*, is now coming on. Secondly, you (c) object, that by this reckoning, we shall have an entire service without a prayer for King or Bishop; which you are bold to say, and may say it boldly, is in no *Liturgie this day*, either Greeke

(b) Cap. 18.

(c) P. 174



Sec. 3.

or Latine. Stay here a while. Have you not found it otherwise in your observations? What say you then to these? *O Lord save the King*, & then, *Endue thy Ministers with righteousness*. Are these no prayers for King or Bishop? Those which come after in the *Litanie*, & that in the prayer for the *Church militant*; are but the same with these, though more large and full. Thirdly, say you, (d) the *Act of Parliament* doth call it *service*, and not *services*; therefore (for so you must conclude) there is no distribution of it to be made into *first* and *second*. So in like sort say I, the *Act of Parliament* doth call it (e) *Common-prayer*, and not *Common-prayers*: therefore (upon the self same reason) there is no distribution to be made of prayers for plentie, and prayers for peace, prayers for the King, and prayers for the Clergie, prayers for the sick, and prayers for the sound, & *sic de ceteris*. Lastly, you make (f) the *true and legall division of our Service*, to be into the *Common-prayer*, and the *Communion*: the one to be officiated in the Reading Pew, the other at the holy table, disposed conveniently for that purpose. If so, then where there is no *Communion*, which is you know administred but at certain times, then is there no division of the service, and consequently no part thereof to be officiated at the holy table; which is expressly contrary to the *Rubrick* after the *Communion*. You are like I see to prove a very able Minister, you are so perfect in your Portuiz.

(d) p. 175.

(e) An Act for  
uniformitie of  
Common prayer  
and Service,  
c. 10. E. 6. 2.

(f) p. 175.

(g) p. 176.

But now take heed, for you have drawn your strengths together, to give the poore Doctor a greater blow, accusing him of (g) *conjuring up such doctrine*, as might turn not a few Parsons and Vicars out of their Benefices in short time. How so? Why by encouraging them, in a Book printed with Licence. (I see you are displeased at the licence still) to *set up a consistorie in the midst of divine Service*, & to examine in the same the worthines of all Communicants. The Doctor findes it in his *Rubrick*, that so many as in-

tend to be partakers of the holy Communion; shall  
 signify their names unto the Curate over night, or  
 else in the morning before the beginning of Morn-  
 ing Prayer, or immediately after. From whence,  
 and from the following Rubricks, the poore Doctor  
 gathered, (h) that in the intention of the Church  
 "there was to be *some reasonable time, betwene Morn-*  
 "*ing Prayer and the Communion.* " For otherwise  
 "what leisure could the Curate have to call before  
 "him notorious evil-livers; or such as have done  
 "wrong to their neighbours, and to advertise them  
 "not to presume to come unto the *Lords Table*: or  
 "what spare time can you afford him, betwene the  
 "*Reading Pew and the holy Table*, to reconcile those  
 "men betwene whom he perceiveth malice and  
 "hatred to reigne, &c. as he is willed and warrant-  
 "ed to do, by his *Common Prayer Booke*. Call you  
 this setting up a *Consistorie* in the *middest of Service*?  
 You might have seene, but that you will not, that  
 here is nothing to be done in the *middest of service*: but  
 in the middle space of time, betwene both services;  
 when as the people are departed, and the Curate  
 gone unto his *house*. This was the ancient practise of  
 the Church of *England*. The Morning prayer, or  
*Matins* to begin betwene six and seven; the *second*  
*service*, or Communion service, not till nine or ten;  
 which distribution still continues in the Cathedrall  
 Church of *Winchester*, in that of *Southwell*, and per-  
 haps some others. So that the names of those which  
 purposed to communicate, being signified unto the  
 Curate, if not before, yet presently after *Morning*  
*Prayer*: he had sufficient time to consider of them,  
 whether he found amongst them any notorious evil  
 livers, any wrong-doers to their neighbours, or such

Cap. 102

(h) Coal. p. 25



Sept. 21

(i) Ovid. epist.  
Penelop.

(k) p. 176.

(l) Immediately  
after the begin-  
ning of Morning  
Prayer. p. 177.

is, there in malice towards one another, and to proceed accordingly, as he saw occasion. All this you wipe out instantly with a dash of wine, (i) *Exiguus Pergama tota mero*, as the Poet hath it: as if the notice given unto the Curate was for nothing else, (k) but that provision might be made of Bread and Wine and other necessities for that holy mystery. And were it so, yet could this very ill be done, after the beginning of Morning Prayer (as (l) you needs will have it.) For would you have the people come to signify their names unto the Curate, when he was reading the Confession, or perhaps the *Pater-noster*, or the *Psalmes*, or *Lessons*; & then the Curate to break off, as oft as any one came to him, to bid the Churchwardens take notice of it, that Bread and Wine may be provided: Besides, you must suppose a Tavern in every Village, and a Baker two: else you will hardly be provided of Bread and Wine for the Communicants, in so short a space, as is between the beginning of Morning Prayer, and the holy Sacrament. Nay, not at all provided in such cases, but by Post and Post-horses, & much inconvenience; the Market-towns being far off; the wayes deep and mirie: which what a clutter would make especially upon the Sabbath, as you call it; I leave you to judge. Assuredly what ever your judgement be, you are a Gentleman of the prettiest and the finest fancies, that I ever met with.

Thus deale you with the other Rubricks, and wrest them quite besides their meaning; especially the third, which concerneth the repulsing of those which are obstinately malicious, and will by no means be induced to a reconciliation. You tell us onely of the second, which requires the Curate (m) to admonish all open and notorious evil liuers, so to amend their lives that the congregation

(m) P. 177.



gation may thereby be satisfied: but it were most ridiculously prescribed to be done in such a place, or in so short a time, and therefore that it is intended to be performed by the Curate upon private conference with the parties. Good Sir, who ever doubted it, or thought the Church in time of service, to be a fitting place for personall reprehensions? So that you might have spared to tell us, your (n) some laudable practice, in not keeping backe, but only admonishing publicke offenders upon the evidence of fact, and that not publicly neither, nor by name: unless there had been somewhat singular in it, which no man ever had observed but your own decreesse, and that to be proposed as an *Institutio sacerdotum*, for all men else to regulate their actions by. But for the third, you say that it directs the Curate how (o) to deal with those, whom he perceives by imposition given, and direction returned from his Ordinary, to continue in unrepented hatred and malice: whom having the direction of his Ordinary, he may keep from receiving the Sacrament, and that in an instant without chopping or dividing the divine service. And then, that otherwise it were an unreasonable and illegal thing, that a Christian man laying open claim to his right in the Sacrament, should be debarred from it by the meer discretion of a Curate? *Farew Priests!* I lament your case; who are not only by this Minister of Lincoln Diocese, debarred from moving and removing the holy Table: but absolutely turned out of all authority, from hindring scandalous and unworthy persons to approach unto it. That's by this Minister conferred on his (p) Deacon also: because forsooth it did belong unto the Deacon, to cry, *respondeat, respondeat*, looke to the doores there, to the doores, and to take care, the Catechumens, and those

(n) P. 181.

(o) P. 177.

(p) P. 178.

Sect. 3.

(q) Suarez.  
Dominicus a  
Soto and others  
p. 179. 180.

those which were not to communicate; should avoid the Church. *O sacrum insepitum & infectum!* Such a dull, drowfie disputant, did never undertake so great an Argument. As if the *Deacon* did these things of his own authoritie, not as a *Minister* unto the *Priest*, and to save him a labour. That which comes (q) after from the *Iesuites*, and other *Schoolmen* will concerne us little who are not to be governed by their dictates and decisions, but by the rules and Canons of the Church of

“ *England*. Now for the *Rubrick*, that saith thus. The  
“ *Curate* shall not suffer those to be partakers of the  
“ *Lords Table*, betwixt whom hee perceiveth malice  
“ and hatred to raigne, untill hee know them to be re-  
“ conciled: and that of two persons which are at va-  
“ riance, that one of them be content to forgive the  
“ other, &c. the *Minister* in that case ought to admit  
the penitent person to the holy Communion, and not him  
that is obstinate. So for the *Canons*, they runne thus.

(r) Can. 26.

“ (r) No Minister shall in any wise admit to the recei-  
“ ving of the holy Communion any of his Cure which  
“ be openly known to live in sinne notorious without  
“ repentance; nor any who have maliciously conten-  
“ ded with their neighbours, untill they shall be re-  
“ conciled; nor any *Churchwardens* or *Sidemen* who  
“ wilfully incurre the horrible crime of perjurie, in

(f) Canon. 27

“ not presenting as they ought: nor (f) unto any that  
“ refuse to kneel, or to be present at publick praiers, or  
“ that be open depravers of the Booke of Common  
“ Praier; or any thing contained in the Booke of *Articles*,  
“ or the Booke of ordering Priests and Bishops, or any  
“ that have depraved his Majesties Sovereigne au-  
“ thoritie in causes Ecclesiasticall &c. Here is no run-  
ning to the Ordinary (t) to receive direction what to do,

(t) By intimati-  
on given, and  
direction recei-  
ved from his Or-  
dinary, &c. p.  
377.

but



but an authority left unto the *Priest* without further trouble; and more then so (u) a charge imposed upon him not to do the contrarie. Onely it is provided, (x) that every Minister so repelling any, shall on complaint, or being required by the Ordinarie, signify the cause unto him, and therein obey his Order and Direction. Therein, upon the post-fact, after the repelling, and on return of the Certificate; and not before as you would have it: for proof wherof, with an unparalleld kinde of impudence, you cite those very *Canons* against themselves. But so extreme a spleene you have against the *Clergie*, that upon all and no occasions, you labour throughout your *Pamphlet*, to lay them open and expose them to the contempt and scorne of the common people.

Now as you labour to expose the *Clergie* to contempt and scorne; so you endeavour, secretly and upon the by, to make the *Chappels* and *Cathedrals* guilty of some fowle transgression, the better to expose them unto censure also. The (y) Doctor charged thus on the *Epistolar*, whosoever he was, in his *Coal* from the *Altar*; and you confesse the action in your holy *Table*. For reckoning it (z) amongst the Doctors saynings, that the writer of the Letter would cunningly draw the *Chappels* and *Cathedrals* to a kinde of *Premunire*, about their *Communion-tables*: you answer that he sayles, for the writer confesseth hee doth allow and practice it. Allow and practice it? What it? It is a relative, and points to that which went before; viz. a cunning purpose and intent to draw *Chappels* and *Cathedrals* into a kinde of *Premunire*; which you acknowledge in plaine termes, the writer doth allow and practise. (a) *Adeo veritas ab invidiosis etiam peccatoribus erumpit*, said *Lactantius* truly. It seemes your book was not so thorowly perused, as the

Cap. 10.

(u) No Minister shall in any wise, etc. as in the Canon.

(x) Canon 27

(y) Coal. p. 27.

(z) p. 25

(a) Lactant. l. 2. c. 1.



Sect. 3.

*Licence intimates: for if it had, this passage had not bin so left to bewray the businesse. Yet you fall sowl upon the Doctor, and reckon it as one of his extravagancies, (b) that he should charge the writer for making such a difference between the Chappels and Cathedrals on the one side, and the Parochials on the other. (in the point of Altars; ) the Lawes and Canons (in that point) looking indifferently on all. Which said, you tell him of some speciall differences (which he knew before) made by the Canons themselves, betweene Cathedrals and Parochiall Churches. But Sir, the question is not of those things wherein the Canons make a difference, as in Copes, monethly Communion, and such like, which there you instance in: but in those things wherein they make no difference, as in placing of the table. And yet you are besides the cushion too, in stating of those very differences, which your selfe proposeth. One difference that you make betweene them, is in the place of reading the Letany; which if officiated, as it ought, would be found no difference. You know that in Cathedrall Churches, the Letanie is said or sung in the middle of the Quire, where Morning and Evening Prayer are appointed to be said: and you may know, that in all Parish Churches by the Queenes Injunctions, (which you have given us for a Canon) the Priests with others of the Quire, shall kneele in the midst of the Church, (where Morning and Evening Prayer are said) and sing or say plainly and distinctly the Letanie first forth in English. Another difference that you make, is that Cathedrals are excepted from delivering to the Queenes Commissioners, the Ornaments and Jewels of their Churches: the Articles expressly naming the Churchwardens of every Parish onely. Not to take notice of the*

sequel, which is weak and wrested, we will reply unto the Fact, and tell you plainly, there was no such matter, as delivering to the *Queens Commissioners*, the ornaments or jewels of the Parish Churches; which you would gladly thrust upon us. All that you finde (c) in the *Injunction*, (to which you send us) is that the Church-wardens of every Parish, shall deliver unto the Visitors, the Inventories of Vestments, copes, and other ornaments, Plate, Books, especially Grays, &c. appertaining to their Church. You see that not the Ornaments themselves, but the Inventories of them, were to be delivered to the *Queens Commissioners*. Nor had you so expressly falsified the *Queens Injunction*, but that you finde the *Piety of the times* inclining to adorn the Churches, and you would fain cast somewhat in the way to hinder the good work which is now in hand, by telling those which love to heare it, that in the reformation made by *Queene Elizabeth*, all Ornaments were took away, as tending unto Popery and Superstition.

(c) *Injunction* 47.

The lowest dish of all, as least worth the looking after, is an extravagant *wilde fowle*, which either hath no name, or is ashamed of it. The Writer of the Letter had said (d) unto the Vicar, that he did hope he had more learning, then to conceive the *Lords Table* to be a new name, and so to be ashamed of the name. This, saith the Doctor, (e) might have well been spared, there being none so void of piety and understanding as to be scandalized at the name of the *Lords Table*; as are some men, it seemes, at the name of *Altar*, saying that somewhat must be said, to perswade the people that questionlesse such men there were, the better to indeere the matter. Now you reply, to the last clause

(d) *Coat p. 74.* 75.(e) *Coat p. 43.*



Sect. 3.

(f) Holy Table.

P. 192.

unfamiliar (c)

(g) P. 194.

(h) P. 82.

of being scandalized and ashamed at the name of the Lords table, that (f) surely of that kinde there are too many in the world, some calling it a *profane Table*, as the *Rhemists*; others an *oyster-board*, and an *oyster-table*; the *Kicar*, if his neighbours charged him rightly, a *Tresle*: and you know who a *Dresser*, why was that left out? This said, you fall upon the Author of the *Latine determination*, onely to make them in suspected of being ashamed of the name of *Table*: and then upon the Church (g) of *Rome*, as being (you say) the true *Adversary*, that the letter aimed at, for leaving out of her *Canon* (in the Reformation of the *Missall* by Pope *Pius Quintus*) this very name of the *holy Table*, against the practise of all *Antiquitie*, and precedent *Liturgies*. But Sir consider in cold blood, that that *determination* came not out, till five or six yeates after the Bishops letter. Your selfe hath given it for a rule, (h) that as *all Prophets are not Ordinaries*, so *all Ordinaries are not Prophets*: and therefore certainly the writer of the letter being no Prophet, as you say, could not at all reflect on this *determination*. Then for the Church of *Rome*, that comes in as idly: just as the Germans were brought in, to beat downe all the *Altars* there; because the *Country* people here were scandalized therewith in their *Parish Churches*. Whether the Church of *Rome* be ashamed or not, at the name of *Table*, is not materiall to this purpose: the letter being writ in *English*, and scattered up and downe amongst *English* men; and therefore had you brought us some of them, that had conceived the *Lords Table* to be a new name, or were ashamed thereof, you had then done well. Which since you have not done, but wandred up and downe in a maze, or circle,



clef from page 200 unto 207. neither the writer of  
 the letter them, nor your selfe now have cause to  
 wish, (1) that the Lords Table may not be conceived to be  
 a new name, or that the good worke in hand (as I corne-  
 fully you call it) maketh a new name, but that are  
 ashamed of the name of Table; but finde you none that  
 are ashamed of the name of Altar. That was another  
 part of the Doctors charge, and therunto you an-  
 swer not so much as before. What have we conference  
 remaine if you will take it as a kindenesse, I will finde  
 one for you. What thinke you of the Minister of  
 Lincolnshire, let him be the man: who being ashamed  
 of the name of Altar, and fearing to weare out his holy  
 Table with too often rubbing, excoGITated that fige  
 word *mensil*, to expresse them both. Now that hee  
 was ashamed of the name of Altar, you may see ex-  
 pressly in the 18. For citing Altar from Saint Hier-  
 onimus he translates it *Sanctuary*, and citing *Sanctuary*  
 from *Balladine* he translates it place. A Pantery, Lar-  
 der, Store-house, Pigeon-house, an Vtenfill, a place,  
 a Sanctuary, any thing, yea a very dresser, so it be  
 not Altar. Now as you had no such meaning when they  
 had no such meaning, you will be served in state: your second  
 course beinge spoke away, there is a banquet yet re-  
 mainings, some sweet meats from *Placenta*, and a  
 piece of *Parmentum*. There is a *popula ut placere* in the  
 maine discourse, and an *ut placere* place as in the orde-  
 ring of it both of them intermixt so artificially, that  
 it is hard to be discerned, whether of the two bee  
 most predominant. But here, you give it cleere for  
 the *ut popula*, yea and *ut magno in populo* too, to make  
 sure the matter: not onely justifying your owne  
 poore endeavours in that kinde, but falling foule

Sect. 3.

(f) Holy Table.

p. 192.

(g) p. 194.

(h) p. 82.

of being scandalized and ashamed at the name of the Lords table; that (f) surely of that kinde there are too many in the world, some calling it a *profane Table*, as the *Rhemists*; others an *oyster-board*, and an *oyster-table*; the *Kicar*, if his neighbours charged him rightly, a *Tresle*: and you know who a *Dresser*, why was that left out? This said, you fall upon the Author of the *Latine determination*, onely to make the m in suspected of being ashamed of the name of *Table*: and then upon the Church (g) of *Rome*, as being (you say) the true *Adversary*, that the letter aimed at, for leaving out of her *Canon* (in the Reformation of the *Missall* by Pope *Pius Quintus*) this very name of the *holy Table*, against the practise of all *Antiquitie*, and precedent *Liturgies*. But Sir consider in cold blood, that that *determination* came not out, till five or six yeates after the Bishops letter. Your selfe hath given it for a rule, (h) that as all *Prophets are not Ordinaries*, so all *Ordinaries are not Prophets*: and therefore certainly the writer of the letter being no Prophet, as you say, could not at all reflect on this *determination*. Then for the Church of *Rome*, that comes in as idly: just as the Germans were brought in, to beat downe all the *Altars* there; because the *Country* people here were scandalized therewith in their *Parish Churches*. Whether the Church of *Rome* be ashamed or not, at the name of *Table*, is not materiall to this purpose: the letter being writ in *English*, and scattered up and downe amongst *English* men; and therefore had you brought us some of them, that had conceived the *Lords Table* to be a new name, or were ashamed thereof, you had then done well. Which since you have not done, but wandred up and downe in a maze, or circle,



clef from page 100 unto 127. neither the writer of  
 the letter thence nor your selfe now have cause to  
 wish, (1) that the Lords Table may not be conceived to be  
 a *my name* or what the good worke in hand (as scorne-  
 fully you call it) maketh it. I understand for as much  
 shewd of it. So when you finde not any yet that are  
 ashamed of the name of Table; but finde you none that  
 are ashamed of the name of *Altar*. That was another  
 part of the Doctors charge, and therunto you an-  
 swer not so much as be. What have we *constru-  
 rem* if you will take it as a kindenesse, I will finde  
 one for you. What thinke you of the Minister of  
 Lincolnshire; let him be the man: who being ashamed  
 of the name of *Altar*, and fearing to weare out his holy  
 Table with too often rubbing, excoagitated that fige  
 word *mensil*, to expresse them both. Now that hee  
 was ashamed of the name of *Altar*, you may see ex-  
 pressly in the 15. For citing *altare* from *Saint Hier-  
 come*, he translates it *Sanctuary*; and citing *operculum*  
 from *Baldwin*, he translates it *place*. A Pantery, Lar-  
 der, Store-house, Pigeon-house, an Vtenfill, a place,  
 a Sanctuary, any thing, yea a very dresser, so it be  
 not *Altar*. Now as *quintum domum* on hard yet hard  
 yet you will be served in state: your second  
 course beinge toke away, there is a banquet yet re-  
 mainings, some sweet meats from *Placenta*, and a  
 picke of *Parmentum*. There is a *popula ut placens* in the  
 maine discourse, and an *ut placens place* in the orde-  
 ring of it, both of them intermixt so artificially, that  
 it is hard to be discerned, whether of the two bee  
 most predominant. But here, you give it cleere for  
 the *ut popule*, yea and *ut magno in populo* too, to make  
 sure the matter: not onely justifying your owne  
 poore endeavours in that kinde, but falling foule



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(k) p. 201.

upon the Doctor, because he joyes not with you in the undertaking. (k) You tell us, that the first Protestants of the Reformation had a better opinion of the common people: and that the first enactments of King Edward and his most able Council, to *root up superstition* and place holy Tables, had to *root up superstition* in the mindes of these, (by him, the Doctor so much despised) common people. What an opinion the first Protestants had of the common people, is not now the question, but whether in their labours to reforme the Church, and *root up superstition*, they had relation to the humour of the people, or the glory of God. If you could shew us, that King Edward and his most able Council, (as in your odious manner of comparisons you are pleased to stile them) aimed at this onely, in that act of theirs, *populo ut placerent*, to please the people: you had said somewhat to the purpose. But you had laid withall a greater scandall on that King, and his *so able Council*, then all your wit and learning would be able to take off againe. If not, why do you bring King Edward and his *able Council* upon the stage, as if they could say somewhat in your defence, when they had no such meaning as you put upon them? The people then, as it appeareth in the story, were so averse from that Act of the King and Council, that they were faine to set out (l) certaine *considerations* to prepare them to it, and make them ready for the change, which they meant to make. Call you this pleasing of the people? It was indeed pretended, that the change would be for the peoples good, and to *root up superstition* out of their mindes: but nothing lesse intended then the peoples pleasure. An honest care that all things may be done for the common

(l) V. A&S and  
mon. part 2,  
p. 700.

common good, for training up the people in their obedience to Gods Commandements, the Kings just government, and the Churches orders; no man likes better then the Doctor. If this will please the people, take me with you, and you shall never want a second to assist you in it. And this is that *placencia* which the Apostle hath commended to us by his owne (m) practise, first, *I please*, saith he, *all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved*; and next by way of precept (n) or direction, *Let every one please his neighbour for his good to edification*. If you observe these rules, and looke not after your own profit, applause, or popular dependencies, but the edification of the people onely, *that they may be saved*, you have Saint Paul; both for your warrant and example. The Doctor had not faulted this, either in you, nor in the writer of the letter, had he found it in you. But on the other side, there is a *pleasing popularity*, which some men affect, an art to feed the peoples humour, that they themselves may be borne up and hoisted by the peoples breath; and this appeareth every where, as well throughout that letter, as your whole discourse. This was the disease of (o) Pilate in the Holy Gospel. Of whom it is recorded there, that to please the people, he released Barrabas unto them, and condemned Iesus; and this the itch of Diogenes (p) in S. Johns Epistles, who loving to have the preheminance amongst ignorant people, disparaged the Apostles, and prated openly against them with malicious words. In these designs to court the favour of the people, by casting scandals on the Church, and the publike government; and by that meanes to be admitted and honoured.

(m) 1 Cor. 10.  
33.

(n) Rom. 15. 2.

(o) Mark. 15.  
15.

(p) Ep. 3.



Sect. 3.

101960

(u) Momentū-  
que fuit muta-  
tus Curio re-  
rum. Luca. l. 1.

(x) p. 201.

(y) Coal. p. 76

(z) The rude  
people replying  
he should set up  
no Dressers of  
Stone, &c. p. 6.

(a) Poore sub-  
ject. that are  
penalty to obey  
law and Cu-  
stoms, &c. p. 9.

mour, who had before-hand, as you say, beached  
down defects: was not this done to please the people?  
Such pleasers of the peoples humours, we have too  
many in this kingdom: and you, I take it, like *Mu-  
latas Curio* in the Poet, are (u) *momentis rari*. And yet  
you might have done all this, without exposing the  
poore Doctor to the common curse as if so many  
(x) *provisionarie Saints* of God, so many *nerves* and *fi-  
nems* of the State, so many *armes* of the King to defend  
his friends, and offend his enemies, were by him called  
in scorn, and for want of wit, poore people. Good Sir, a  
word or two in private. Thinke you that there are  
no *provisionarie Saints*, no *nerves* and *finems* of the  
State, none of the Kings *Armes* in the Towne of  
Grantham? and yet (y) the Bishop calls his Vicar, that  
it were fitter that the *Altar* should stand rable-wise, then  
that the Table be erected *Altar-wise*, to trouble the poore  
Towne of Grantham. The Doctor took his phrase  
from thence, and onely turned those words upon him  
(if you mark it wel) which he had found there to his  
hand. Nor are you very free from so great a fault,  
in calling those *provisionarie Saints*, *finems*, and *nerves*  
and *Armes*, the (z) *rude people* of Grantham. Or if you  
needs will make him meaner of the people gene-  
rally, tell me, I pray you what is the difference (for  
I know it not) betweene the people and the subjects.  
If none, as surely none there is, how durst you mi-  
thers some in such a stage as this, in such a Church as  
this, and under such a Prince so belov'd as this, call the  
said *Saints*, *Armes*, *Nerves*, and *finems*, for want of  
wit, or something else, (a) *poore Subjects*. It's true,  
you make them faire amends, by giving them some  
secret notice, of their authority and power in the  
civill



civill government: concluding that extravagancie with the (b) observation of an Heathen man, *Trasus* *Cap. 10.*

*pala Remane nemo sapienter potest* But Sir, I hope you do not make your *people* subjects in England, any way equal to the people in the state of Rome, who were so formidable at that time to all Kings and Princes, (c) *ut quiesceret affectu regum aliquando iuxta co-* (c) Justin. hist. li. 29.  
*rum terrarum imperium* when the supreme majesty of the state was in the people at that time, when this speech was used: and so your application of it in this place and time, must needs be either very foolish, or extremely factious.

To come unto the end of all, you close your Readers stomachs with the discovery (d) of the Doctors (d) p. 232e  
*ignorance* in his fool: *definition of the Diptychs in the Primitive Church: which no man, as you say, who could with the help of a Dictionary, should know the meaning of the word, would ever have offered (it) to the learned Age* to have imposed upon his Readers: How so? Marry say you, he hath defined the *Diptychs* to be the commemoration of those famous Prelates, and other persons of chiefest note, which had departed in the faith. By this said, you fall into a long and most impertinent discourse, touching the nature of these *Diptychs*; onely to shew the Doctors ignorance, and your most extraordinary parts in matter of Antiquitie. The Doctor found at first what he was to trust to: nothing throughout your whole discourse, but cutting off his words, and mis-reporting of his meaning. Sometimes you cut him off when and where you list, not suffering him to speak what he hath a mind to, in which respect you may be called the Doctors butcher; (e) *ut dicitur* (e) Plut. in Demosth.  
*ut* (e) as *Pavon* in another sense, was by *Demosthenes*.

## Sect. 3.

(q) Plutarch.  
in Demosth.(r) Isocrat. ad  
Nicoc.

(f) Horat.

honoured for a Zealous Minister, and a stout Patriot for  
the publick; for a (q) *μακάριος*, as the Historian, or a  
(r) *ὁ δὲ πρῶτος* & *οὐδὲ δεύτερος* in the Orators language, the  
Doctor leaves you to your selfe. You may draw after  
you, if you please, (f) *Ambarbarum collegis, & hoc ge-  
nus omne*, the love and favour of the multitude for a  
day or two: but you will finde it a weak staffe to relie  
upon, though it may serve to puffe you up, and make  
you think your self to be some great bodie. The Doctor  
hath no such designes, & therefore needs not take those  
courses knowing especially that Saint Paul hath said,  
that if I yet pleased men, I should not be the servant of  
Christ.

(t) Hor. de  
arte Poet.

But (t) *Quid vultis habere, quod non molitor incept?*  
You that did never any thing in vain, except a little for  
vain-glory; have better studied those deep points, then  
the Apostle did or could: he have found out a way so to  
serve the Lord, that you may please the people too. And  
therefore *Ambarbarum*, simple Saint Paul, (I hope  
you can remember your own sweet words) that could  
not so well *time* it, as to *serve two masters*. How farre  
you are the servant of Christ, I have not to doe with;  
look you so that but how farre you have laboured to  
please the people, that I can tell you presently without  
more ado. What made you undertake this Argument,  
being, for ought you would be known of, no party in  
it: was it to shew your zeale and service unto Christ, or  
to please the people? What makes you speak so slightly  
of the Institution of Episcopall power: and having spoke  
so slightly of it, what makes you speak so doubtfully of  
the present government, as if all things were carried  
with an higher hand then they ought to be, rather with  
*canon shot then with Canon law*: was it to serve Christ,

or



or to please the people. What was it that occasioned  
you an everlasting to speak so disrespectfully of the  
Clergie, subiecting the Priest unto his Deane, to the  
Church-wardens of the Parish, tying him from inter-  
meddling with the holy Table, and from debarring any  
man from the holy Sacrament, was it to serve *Christ*,  
or to please the people? What moved you to deride so  
scornfully the counsels and orders of his *Majesties*  
Chappell, directed onely by a Deane and some Gentle-  
men, as you please to flighr them, and throughout  
your whole discourse, to make a May-game at the  
picket of the times, and the good work of *reformation*  
which is now in hand: was it to shew your zeal to  
*Christ*, or to please the people? What makes you plead  
so faintly for *binding at the Altar* of *Iesus*, so ear-  
nestly for *striking at the holy Sacrament*, what makes  
you cavill, on the by, at the Forme of Prayer, ap-  
pointed by the *Councill* to be used before the Sermon;  
and at the peoples looking East-ward in the time of  
prayer, was this to serve *Christ*, or to please the people?  
The like may be demanded of you for scattering  
such doubts and jealousies amongst the people, as if  
Religion were in hazard, and that the *darknes* onely  
were now taking in, that so the Adversaries of the  
Gospell, might come more neare to plant their Bat-  
terie against the *fort of Iesus*. Your quarrell at the  
distribution of the Service into *first* and *second*, as if  
it were an *imitation of the two Masses used of old*, hath  
somewhat in it of this nature. And what did you in-  
tend, I pray you, in telling us what an opinion the  
first Protestants had of the common people, as if Re-  
ligion had beene altered, and *Altars* changed into  
Tables, by a kinde of law, onely to feed the peoples hu-

Cap. 10.



## Sect. 3.

COT 060

(u) Momentū-  
que fuit mura-  
tus Curio re-  
rum. Luca. l. 1.

(x) p. 201.

(y) Coal. p. 76

(z) The rude  
people replying  
he should set up  
no Dressers of  
stone, &c. p. 6.

(a) Poore sub-  
ject. that are  
penalty to obey  
law and Cu-  
stoms, &c. p. 49.

mour, who had before hand, as you say, beedeth  
down de facto: was not this done to please the people?  
Such pleasers of the peoples humours, we have too  
many in this kingdom: and you, I take it, like *Ma-  
tias Curio* in the Poet, are (u) *momentū nati*. And yet  
you might have done all this, without exposing the  
poore Doctor to the common furies, as if so many  
(x) *provisionarie Saints* of God, so many *nerves* and *fi-  
nems* of the State, so many *armes* of the King to defend  
his friends, and offend his enemies were by him called  
in scorn, and for want of wit, poore people. Good Sir, a  
word or two in private. Think you that there are  
no *provisionarie Saints*, no *nerves* and *finems* of the  
State, none of the Kings *Armes* in the Towne of  
Grantham? and yet (y) the Bishop calls his Vicar, that  
it were fitter that the *Altar* should stand rable w<sup>ise</sup>, then  
that the Table be erected *Altar-wise*, to trouble the poore  
Towne of Grantham. The Doctor took his parable  
from thence, and onely turned those words upon him  
(if you mark it wel) which he had found there to his  
hand. Nor are you very free from so great a fault,  
in calling those *provisionarie Saints*, *finems*, and *nerves*  
and *Armes*, the (z) *rude people* of Grantham. Or if you  
needs will, make him meaner of the people gene-  
rally, tell me, I pray you what is the difference (for  
I know it not) between the people and the subjects.  
If none, as surely none there is, how durst you mo-  
ther some in such a state as this, in such a Church as  
this, and under such a Prince as he lived in this, call the  
said *Saints*, *Armes*, *Nerves*, and *Finems*, for want of  
wit, or something else, (a) *poore Subjects*. It's true,  
you make them faire amends, by giving them some  
secret notice, of their authority and power in the  
civill

civill

civill government: concluding that extravagancie  
with the (b) *observatio of an Heathen man, Iustor*  
*pale Romane name signatior pugn* But Sir, I hope (b) p. 202.  
you do not make your *your* subjects in England, any  
way equal to the people in the state of Rome, who  
were so formidable at that time to all Kings and  
Princes, (c) *ut quosvis et affluentes aliquos iuxta eo* (c) Iustin. hist.  
*remota et ab omni in supremo majestate* of the state, li. 29.  
was in the people at that time, when this speech was  
used: and so your application of it in this place and  
time, must needs be either very foolish, or extreme-  
ly factious.

To come unto the end of all, you close your Rea-  
ders stomachs with the discovery (d) of the Doctors (d) p. 232  
ignorance in his foolish definition of the Diptychs in the  
*Primative Church: which no man, as you say, who could*  
*with the help of a Librarian, should know the meaning of*  
*the word, were it ever so often offered (it should be said)*  
to have imposed upon his Readers: How so? Marry say  
you, he hath defined the Diptychs to be the commu-  
mication of those famous Prelates, and other persons of  
chiefest note, which had departed in the faith. By this said,  
you fall into a long and most impertinent discourse,  
touching the nature of these Diptychs; onely to shew  
the Doctors ignorance, and your most extraordinarie  
parts in matter of Antiquitie: The Doctor found at  
first what he was to say: but so: nothing throughout  
your whole discourse, but cutting off his words, and  
mis-reporting of his meaning. Sometimes you cut  
him off when and where you list, not suffering him  
to speak what he hath a mind to, in which respect  
you may be called the Doctors butcher; (e) *ut in* (e) Plur. in  
*ut* (e) as *Parricide* in another sense, was by Dema-  
sthenes.



Sect. 3.

hence. Here you report his words aright, which you do not often; but then most shamefully mis-report his meaning. The Doctor doth not there lay downe a definition of the *Diptych*, as you falsely charge him; but onely doth expound the word, as it related to the case which was then in hand. You may remember, that the Bishop had sent the *Book* unto Bishop Jewel, to learne how long *Communion Tables* had stood in the middle of the Church; and Bishop Jewel tells him of a passage in the *fifth Council of Constantinople*, where it was said, that *tempore Diptychorum tunc currit omnis cum magno silentio circumcirca Altare*. i. e. faith he, *When the Lesson or Chapter was reading, the people with silence drew together about the Altar*. Now when the Doctor comes to this passage, not taking any notice of this mistake in Bishop Jewel, he concludes thus. (f) So that for all is said in the *fifth Council of Constantinople*, the *Altar* might and did stand at the end of the Church, although the people came together about it, to heare the *Diptych*; i. e. the commemoration of those Prelates, and other persons of chief note, who had departed in the faith. This you report to be his definition of the *Diptych*; a very *volust* one, you say; and *foolish* it had beene indeed, had it beene layed downe there for a definition. But did you make it as you should, you would have found that it was never meant for a definition of the *Diptych* generally; but onely for an expounding of the word, as in that place, and to shew the Reader what it was, which all the people heard about the *Altar*, to heare repeated. For if you look into the (g) *Canon* you shall find it thus: *factum est ut populus circumcirca Altare*

(f) Coal. p. 55

(g) Aa. 5.

1753

(h) B. 1. 1. 1.

1753



to heare the *Diptyches*; and then, *that the recitall being made of the*  
*four holy Oecumenicall Synods, as also of the*  
*Archbishops of blessed memorie, Euphemius, Ma-*  
*cedonius, and Leo, the people with a loud voyce*  
*made this acclamation, Gloria be to thee*  
*O Lord. This is the truth of the relation in that Coun-*  
*cill. And I would faine learne of you, being so great*  
*a Clarke, how you can fault the Doctor for his ex-*  
*position of the word in *synaxa*, in that place and*  
*time: when there was onely read (as *synaxa* says)*  
*the commemoration of those Prelates, Leo, Euphe-*  
*mius, and Macedonius, and other persons of chiefe*  
*note, those which had had their interest in the said*  
*four Councels, which were all departed in the faith.*  
 You were neare driven to seeke a concluding quar-  
 rell, when you pitch'd on this. Onely you were re-  
 solved to hold out as you had begun: and as you en-  
 tred on the businesse, with a *false storie* of the *Vicar*;  
 so to conclude the same, with a *false clamour* on the  
*Doctor*. But Sir, let me advise you, when you put  
 forth next, to shew more candour in your writings,  
 and lesse shifting wit. Otherwise, let the *Diptyches*  
 have as many leaves as any of your Authors old or  
 new have mentioned to you: your name will never  
 be recorded, but on the back-side of the booke; in  
 case you do not finde a roome in the (h) last co-  
 lumnne of the foure, which you have given us from  
*Pelargus*. And so I shut up this debate with that Pa-  
 theticall expression wherewith *Octavius* did con-  
 clude against *Cecilius*. *Quid ingrati sumus? quid nobis*  
*invidemus, si veritas divinitatis aetate nostri temporis*  
*maturuit? Fruamur bono nostro, & recti sententiam tem-*

(h) The last was  
 enumeration of  
 some notori-  
 ous & debauched  
 people, &c.

P 236.

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*peremius: cohibeatur superstitio, impietas expietur, vera Religio seruetur.* Why are we so ingratefull, why do we envy one another, if the true worship of the Lord, be growne more perfect in our times, then it was before? Let us enjoy our owne felicitie, and quietly maintaine that truth which we are possessed of: let superstition be restrained, impietie exiled, and true Religion kept inviolable. This if we do endeavour in our severall places, we shall be counted faithfull Stewards in our Masters house: and happy is the servant, whom his Lord when he commeth shall finde so doing. Amen.

**FINIS.**

## Errata.

SECT. 2. p. 5. l. 16. for ratione, r. rationale. p. 44. l. 8. for &c. r. and ib. l. 24. de. Bur;  
p. 54. l. 14. for take notice r. take no notice, p. 56. for 1542. r. 1552. p. 73. l. 3.  
dele and, p. 74. l. 18. for *Lincoln*, r. *Lincolnshire*, p. 85. l. 29. r. *deceadenda*. p. 98. l.  
7. dele though, p. 99. l. 5. for his, r. the, p. 100. l. 3. dele & of the 82 Canon, p. 103  
l. 1. for passe, r. passed.

Section 2. p. 7. l. 31. for an r. and 2. p. 10. l. 2. for your, r. the, ib. l. 30, dele and p.  
16. l. 25. for the r. this, p. 40. l. 10. for *fuigo* r. *tuigo*, p. 46. l. 1. for finde not, r. not  
finde, p. 54. l. 32. for neare r. we are p. 66. l. 23. for this r. the p. 86. for which r.  
of which p. 88. l. 15. r. discounter, p. 90. l. 23. for the Altar, r. an Altar p. 93. l.  
27. for Altar-wise, r. where the Altar stood. p. 106. l. 10. for in the Altar, r. the  
Altar, p. 110. l. 8. for *cum*, r. *quoniam*.

Sect. 3. p. 56. for *μίσθωσις*, r. *μίσθωσις*. p. 7 l. 26. dele that. p. 8. l. 1. dele  
in, p. 24. l. 16. r. Treasurers, ib. l. 22. dele O. p. 28. l. 14. for and r. but. p. 37.  
l. 25. for to, r. nothing to. p. 40. l. 1. dele that. p. 46. l. 28. make a full point at  
too. p. 49. l. 22, for stories, r. scores. ib. l. 50. k. the 3, r. Chancellour to the  
Duke of Anjou, brother of King *Henry* 3. &c. p. 53. l. 26. for Petricone, r. Pe-  
tricove. p. 54. l. 8. for to, r. we ibid. l. 28. for Vrentionius, r. Vrenhovius. 56.  
r. Pryne, p. 62. l. 16, for two, r. too p. 65. l. 19. for thus r. this.





